

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

For The Messenger.

Lenten Hymn.

BY AMBROSE M. SCHMIDT.

Blessed Jesus, Holy Saviour;
Son of God and Son of man!
Thou, who by Thine Incarnation
Love's redeeming work began:

Thou, who by Thy great temptation,
By Thy fast of forty days,
Conquered sin and vanquished Satan,
Fallen men again didst raise!

Thee we humbly come adoring,
Cast ourselves before Thy face;
All our sins and guilt confessing
Tearfully implore Thy grace.

Bow Thine ear, O Lord, and hear us,
Hear our penitential cry;
As we agonize before Thee,
Save, O save us or we die!

May this solemn Lenten season,
May these days of fasting prove,
Days of holy, sweet communion
For the children of Thy love.

Thus may all our hearts o'erflowing
With a new-born love to Thee,
Wake and join in Easter anthems
Till we rest secure in Thee.

Notes.

If we go through life biting and growling at all who come in our way, we must expect to receive the same kind of treatment. There may be contempt that will not notice us or compassion that will return us kindness for asperity, but the rule is that the world gives to us in kind.

In an address before the Andover students last week, the Rev. Mr. Puddefoot said: "When you get ready to preach, don't hang around Boston for a supply, a supply, a supply, but come out West, and we will give you a county as big as the State of Rhode Island for a parish; there's Abraham's call for you!" He described one place where he spent a Sabbath, and had to wait till evening before the Communion service could be held, as the deacons were at work all day in the mines: "I tell you, out there we have to be practical, and take things as they are!"

PREFATORY BILLING, rector of Spitalfields, London, says that the number of souls that can be adequately shepherded by one parson in the East-end is necessarily much smaller than in the West-end. In the East-end, not only house-to-house visitation, but it is floor-to-floor, room-to-room, garret-to-garret, and cellar-to-cellar visitation. There are frequently fourteen to fifteen families in one house, while the proportion of clergy to population is greater in the west of London than in the east. This is a suggestive statement, which is worthy of consideration in estimating work done on this side of the ocean.—Churchman.

Two robins appeared in an orchard one morning early in February, looking as bright and happy as if the storms were all over. They were very beautiful as newcomers, and their notes, which, being modest, they did not permit to grow into a song, were as sweet as a voice of spring. But they excited a double feeling; one of gladness, that the season for bird songs is almost here, and one of regret that they were exposing themselves to the rigors that will be sure to meet them. We have the

same dual emotion sometimes respecting men. They step out in advance doing some work, or leading in some cause, and thus excite our admiration, but foreseeing their misfortunes in a world that is not ready for them, we wish they had kept in line with their day.

LAYMEN often wonder why clergymen have so many gatherings and are so often seen at ministers' meetings. It is easily explained. Ministers need rest and food. They are giving out rather than receiving on Sunday. They find both rest and food at meetings such as we have named. The mental axe gets dull from frequent and long-continued use. Here it is sharpened. The mental mill grinds unsteadily for lack of grain. Here it is filled up again. No class of men need more recreation, for none is so heavily drawn on for sympathy and comfort. A blessed privilege, but exhausting to the physical man! Here they find an escape, and the most heartening fellowship. Ministers are naturally jovial. We will pit a score of ministers against as many of any other class for producing merriment of a kind which ladies may enjoy as well as men. It is said the ministers distrust and talk bitterly of each other, and that this is specially true of Boston. Such cases may be cited, but they are rare. There is no tenderer fellowship between men of this class anywhere than in Boston.—Congregationalist.

Communications.

For The Messenger.

The Literary Element in the Centennial.

We have presented some thoughts on what may be regarded as the more practical side of the Centennial celebration. That side promises to hold its own. There is good reason to believe that before the celebration becomes entirely a thing of the past, before the wave of interest which may reach its ebb at the commencement in June next shall flow back and reach the quiet of low tide, the practical objects aimed at in the Centennial will have been accomplished. But it is important that the literary element in the Centennial should make itself felt also. It was to the credit and honor of our Church that the Tercentennial of the Heidelberg Catechism left a volume of able papers worthy of that occasion. And now in celebrating the Centennial of the college the occasion demands literary work that may properly represent the life of the college. We are glad to know that so far as the special exercises connected with the Commencement are concerned, this matter has received timely attention, and will be properly attended to. To the energetic chairman of the committee on this subject, W. U. Hensel, Esq., the friends of the college are indebted for the success that has thus far attended the preliminary arrangements for that occasion. The work on the memorial volume, which is to contain the history of the college, is also in a fair state of progress. This volume will not be published until after Commencement in order that it may include, as a part of the history, the exercises of that occasion. It is to be hoped that those having the matter in charge will complete their class-records, so that this portion of the volume may be as complete as possible. The valuable history gathered into such a volume will be a worthy monument of the Centennial and be of great interest to the Church.

There is a committee also on a memoir of Dr. Nevin, which, in addition to the memoir, is to consider the subject of having a bust or statue of Dr. Nevin prepared for its proper place on the college grounds. As time goes on such mementoes will grow in interest to the generations following. The college campus will become more and more, not only Classic ground but also historic ground. Although a member of the committee, we do not wish now to presume to offer it suggestions, but merely to express the feeling that we know prevails, that the memoir of Dr. Nevin should en-

list the best talent and labor that can be brought to bear upon it. Such a volume (or volumes, if it should grow into more than one) would be a historical monument also, of a more internal character, of course, than a marble bust or statue. Fortunately a large portion of the material for this is already at hand in the interesting autobiography Dr. Nevin published years ago in the MESSENGER. But his published works and articles, as well as his unpublished lectures, should receive such attention in such a volume or volumes as will place a proper notice of them before the world. Especially, as more directly connected with the internal history of the college, should a proper notice of his lectures on the philosophy of history, æsthetics, and ethics, receive such notice as would give the world of letters some correct idea as to their great value. The college is concerned to have its system of Philosophy properly represented before the public. We will not speak here of his theology. This also now has gone into history, the Church has passed into a new stadium on this subject, and the past in this regard can be portrayed and studied as a chapter completed, and therefore impartially. Our object in these remarks is, simply to lay before the Church something of the aim and scope of the literary work contemplated in connection with the Centennial. Its value and interest must, in the nature of the case, be chiefly historical. But its literary excellence and finish and taste should be worthy of the college.

In order to do this work as it should be done, the Alumni must be prepared to make the necessary pecuniary provision for it. We have no fears in regard to its paying for itself in a pecuniary point of view in the end, especially if it is well done. Those who will be expected to do it are men engaged in their professional and business life, and it will require sacrifice on their part to devote to it the time and talent it will require, without being perplexed in regard to its pecuniary demands. The Alumni, either directly or indirectly must make some provision for these beforehand. The provision, of course, will need to be only temporary, for, in due time, as we have said, it will amply pay for itself.

While we are, therefore, awakening interest throughout the Church in other aspects of the Centennial, let attention be directed also to the literary and historical elements it includes. Through Franklin College this history reaches out beyond denominational limitations and assumes an interest for our great Commonwealth. It was one of the earliest institutions in the field in Pennsylvania. It carries on its front the name of one of the great historic characters, not only of this Commonwealth, but of this country, Benjamin Franklin. And the name of Chief-Justice Marshall is another name of historic eminence. Through Franklin College the Centennial also links the present college with the earliest movement for higher education among the Pennsylvania Germans. This in itself is sufficient to enlist the interest not only of the historic Reformed Church but of the whole large section of population in Pennsylvania that feels it an honor to be in the line of descent from the renowned German Fatherland. In the future make-up of our American nationality this movement towards higher education among the Germans in Pennsylvania, though later in time and humbler in its proportions than theirs, will merit to stand alongside that of the Pilgrim Fathers of New England in far-reaching influence and moulding power.

Let the literary part of this celebration be made worthy of the occasion, so that it may stand out as a great land-mark for the generations following, and prove worthy of study, though the records may have become musty with age, by the scholars and historians who may contribute to the next Centennial. The time is growing short. What is to be done must be done quickly; at least the necessary and suitable preparations must be quickly made.

T. G. A.

For The Messenger.

Bethany Orphan's Home.

Twenty four years ago, in February an appeal was made to the Reformed Church to establish an Orphan's Home. This appeal appeared in the "Lammerhüte," a German Sunday school paper published in Philadelphia, by the Rev. Emanuel Boehringer, who afterwards became the first superintendent of the Home. In an article commenting on the Tercentenary celebration of the formation and adoption of the Heidelberg catechism observed by the Church in 1863 Rev. Boehringer, after recounting the objects to which the attention of the Church was specially called by this celebration, says, "It would also be fitting if in this year the foundation for the establishment of a Christian Orphan's Home could be laid * * * * * We announce ourselves ready to receive small contributions from children, small and large contributions from adults and to the authorities of the Reformed Church in order that the establishment of an Orphan's Home may be speedily advanced."

The first substantial response to this appeal was \$1.50 from Buffalo, N. Y., and was acknowledged in the April number of the *Lammerhüte* in the same year. This was the mustard seed which was to grow into a mighty tree in whose branches many children were to find shelter. The figure is happily appropriate to this institution for Rev. Boehringer in his first annual report spoke of the beginning of his work in behalf of the orphans in this wise: "We find in the Gospel the Lord's parable of the mustard seed, it teaches the way from the smaller to the greater, it shows us the importance of placing hope upon small beginnings in the kingdom of God; it encourages our soul when it becomes faint-hearted and shows us the large plant which under the sunlight and dew of heaven comes forth from the mustard seed; it enlightens our spirit and understanding when it is helpless, and when there are no large means at hand gives us small and insignificant ones to prompt us to carry on undertakings in the kingdom and in the name of our heavenly Father."

How wonderfully have these words, full of assurance and hope, been realized. The tree has grown. The \$1.50 has increased to thousands. During its history it has received and cared for nearly four hundred children. Within its retreat a family of 68 orphans is at present sheltered and there is room for at least 25 more. Its welfare is rooted in the hearts of the people; for support it is dependent upon the faithful gardeners in the churches and Sunday schools, it receives no support from the State through soldiers' orphans. Could he who planted have seen his hopes thus realized, his prayers answered, how his soul would have rejoiced on account of the benefits bestowed by his plant in these twenty-four years. It has been a great blessing to scores of children in the years that have gone by and as we in our generation are faithful in this work so will its measure of usefulness not only be sustained but increased, for a healthy, vigorous tree not only maintains life but it grows from year to year.

T. M. Y.

For the Messenger.

Easter Ingatherings.

In the course of a few weeks our ministers will prepare and send to THE MESSENGER reports of their Easter services. An important item of these reports will be the number added to the Church at this season; this number, be it large or small, is one of the results of his winter's work. It is profitable at this time to take both a retrospective view and a glance into the future.

Early last Fall the minister gathered about him a number of young people for weekly instruction, preparatory to uniting with the Church this Spring. With Bible and Catechism for text-books and a faithful, consecrated man as instructor, blessed results are rightfully expected. Teaching, praying and talking with these boys and girls, young men and young women, the minister secures a peculiarly sacred place in the heart of each one of them, and

can, if he will, retain this place in their esteem. While he appeals to the mind, he does not forget their hearts, and many are the private interviews sought by those who have been aroused by something said at these meetings. And now that the last month of this work has come, he hopes they have grasped the truths he has attempted to teach, and his prayers become even more fervent, and his talks more directly personal. They recognize Christ as Head of the Church and as the Redeemer of the world, but the minister would have each one recognize Christ as his own Saviour and friend.

After this season of faithful work among them, they are ready and eager to unite with the church. Confirmation service, tender, touching, and full of meaning, is a solemnly impressive service to them; and when, on Easter morning, they are invited to partake of the sacred elements, they come with hushed, happy hearts, and the Master blesses them.

But what follows? Is the pastor's great interest in them to lessen after this? Too often it seems so. The young Christian is eager for work, but knows so little how or what to do: without advice and direction he becomes discouraged, and soon does not even make an effort. Faith without works being dead, his religious life is daily growing weaker. He may attend church and Sunday-school; but even here receiving no special recognition or encouragement he soon remains away from both. Oh, the disappointment that must come to such souls!

It may be unfortunate, but it is, nevertheless, true, that many of us on uniting with a body of Christians expect recognition and helpfulness on the part of the pastor and people; when it is withheld, we find our interest growing less and less until we are only nominally members of the Church.

What is the remedy? We do not like to lay any more burdens upon our over-worked clergy, but we cannot help making an earnest appeal to all, who are Christ's ambassadors on earth, to keep this newly acquired membership for the Master. The weaker they are, the more they need your help; they are young spiritually, and need your watchful care still longer.

One effectual way of holding them is to induce them to regularly attend the usual church services on the Sabbath: give them a cordial, an urgent invitation to attend the weekly prayer meeting; then make it such a service they feel they cannot afford to miss. In some churches a young people's prayer meeting, under the care of an efficient leader, has been a power for good.

Put these young Christians to work: no pastor is more successful than he who inspires his people to activity and interest in the many fields of labor opened to Christian workers.

Organize them into societies. Some churches (would there were more) have *Young People's Societies for Christian Endeavor*; in these organizations, the members are divided into so many working committees that an inactive member is hardly to be found. If you have no missionary society, here is pliable material to start with; organize at once and when your people learn of the needs of the church, for home and foreign work, they will lend a helping hand. All of these agencies have been tried, and with good results.

Would that all of our churches would open their doors to some or all of these means of grace, and at the same time remember, that the living example of ministers and of all professed followers of Christ has a wonderful influence upon young Christians, and carries with it a weighty responsibility. Other plans, as successful as those mentioned, may suggest themselves to our readers: we make no attempt to exhaust the resources at the disposal of all earnest workers.

Let our ministers and those of their flock, who are strong in Christ, be tenderly watchful over those, who are now for the first time making a public profession of their faith. Make each one feel he is needed and wanted among the laborers in the Master's vineyard.

S.

For the Messenger.

Sketches of Berlin—No. 3.

BY GEORGE MERLE ZACHARIAS.

The Religious and Domestic side of the life of the Crown Princess. The cozy little Gothic Church in Monbijou and the dignified Basilika Romanesque Church at Bornstedt.

As it would be impossible for a citizen of the United States to think of our first President without first paying at the same moment a courtesy to his noble wife, so is it equally difficult for me to decide whether I shall tell you of the crown prince or the crown princess, for they are so truly husband and wife: yet, as it is more courteous in entering a room to bow to the hostess, so it seems right for us to pay our respects first to the crown princess, the future empress of Germany.

The crown princess is so good and true to her husband and children and always looks so motherly, that one thinks of her, not simply as the daughter of an empress and a future empress herself, but as a sturdy, noble woman, the daughter of a Queen whom every American honors and reveres.

The inner life of the palace I neither can nor would I describe, for every home is a shrine: but there are two places which are so peculiarly connected with the crown princess, that one does not violate courtesy in referring to them, viz., the beautiful little English church in Berlin and the village church at Bornstedt near Potsdam.

One Sunday evening I passed through the gates of the Monbijou park, and leaving the bustle of Berlin behind me, entered the picturesque little Gothic church in which the English, and many Americans, are accustomed to worship. Although the park is situated in the very heart of the city and quite near the royal castle, yet the little stone church is nestled so cozily among the trees, that it distills a peace from its leafy surroundings and imparts a peace which it has received from the Holy Master, to those who enter its portals: nature and a chaste form of architecture conspired to build a shrine of peace for the King of Peace.

The ground on which the church is built was donated by Emperor William, and the structure was erected largely through the interest of the Crown Princess. The Gothic architecture of the church stands in direct contrast with the prevailing types in Berlin, the late Renaissance and a mixture of the Basilika and Romanesque. Both externally and internally this little Gothic church suggests Christian refinement and comfort, tawdry ornament and elaborate detail being noticeably absent. It is especially forbidden here, the verger not being allowed to receive money for courtesy shown strangers.

The morning services are always well attended, yet the crown princess prefers the quiet and peace of an evening devotion. Punctually at seven the royal carriage arrives at the picturesque little side porch of the church, and soon the crown princess is seen at her accustomed place. Occasionally the crown princess accompanies her and very often the princesses Margaret and Sophia: the young princess and their parents forming a picture which I can never forget. The attitude of the group was very devotional and its mien religious. The large, elegantly bound copies of the prayer book were before them and the prayers were devoutly read.

The crown princess reverently bowed her head when the name of Christ was recited in the Creed and the splendid figure of the crown prince betokened a worshipping attitude. The fair faces of the young princesses Margaret and Sophie with thin flowing hair, completed the royal family group which was worshipping the King of kings. Apart from the fact that the cozy little transept of the church is devoted to the use of the family of the crown princess, no difference is made between the humblest worshipper in the pew, and the "Aller hochsten hunschaften" in their picturesque loge which is almost on the same level as the floor of the nave; it is God's worship and Christ's adoration which the high and low, rich and poor, are observing in the services of the one Holy Catholic church.

But the cozy little church of stone asked my friend Shoké Tanaka to come to its services last Sunday evening. It was restful to sit under its arches and look at its altar already growing Lenten with its purple antependia. It happened that an American, Rev. Mr. Coleman of Baltimore, was present and preached an excellent sermon; the Crown Princess not only showed that deferential attention which is characteristic of her, but was so courteous as to have the above named minister presented to her at the close of the service.

At Christmas and Easter the Crown allows the Royal hot-houses to be drawn upon to decorate the church with foliage plants, and thus brings gifts and pays homage to the Infant King and Holy Redeemer. May the Great Head of the Church spare the life of the Crown Princess and give her length of days, so that she may continue to fill her wonted place in the little Gothic church, which stands as a lasting memorial, of her interest in her ancestral, national faith.

Not only does the little church at Bornstedt near Potsdam stand in direct architectural contrast with that in the Monbijou Park in Berlin, but also in the fact that it is so much loved by the Crown Prince, as it is near his summer resort, the new

palace. One winter day in strolling through the grounds of Sans Souci, I described the Campanile tower and atrium of this dignified little church, whose architecture is of a staid, sedate, severely simple Basilika form. Passing under the arches of the atrium, I struggled through the deep snow, and entering the church, paid my devotions and then went to the graveyard behind the church: it was so quiet and peaceful. The graves were covered with a virgin whiteness, and I thought of the early Christians who wished to die on the Sunday "Dominica in Albis," the "Lord's Day in White."

To this little Bornstedt church the Crown Prince and his family love to come when they can quietly domesticate in the summer at the new palace. Here in the quiet of a country home, they, perhaps, more than anywhere else, live their happiest moments. Here they have a splendid garden, and here they have their favorite vine and fig tree. The surroundings are so conducive to repose and yet invite activity: rest and refreshment bring renewed strength. Here they can see the cherry blossoms and smell the new mown hay. Here the fair, long-haired princesses and their matronly mother can walk in the fields, and even blow the dandelion blossoms if they wish. It is a sweet little oasis to which they love to come and hunt a fountain. A stroll to the church-yard and a meditation in the church, are moments which the wants of the great and lowly alike crave, and craving, possess.

In the church and church-yard one finds rest for the soul and body, and in both, this rest is only a transition to the peace of Paradise and to the resurrection morn: the creed says, "I believe in the Resurrection of the body."

Bornstedt and its little church can therefore claim the honor of giving peace to the family of the Crown Prince, when, weary with the unceasing courtesy of Court life in Berlin, they come to their country home and rural church. Perhaps they have often seen the glow of the setting sun from the open belfry of the village church, and have thus thought of that eventide when the day star will dispel the night, and of that morn, when the Sun of Righteousness will usher in the Light of the last Great Easter Day.

"Upon the Rock of Ages
They build thy holy tower,
Thine is the victor's laurel,
And Thine the golden dower."

University of Berlin, Feb. 22d, 1887.

For the Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Church Building Funds.

The Board of Missions has long felt the necessity not only of furnishing money toward the building of mission churches but also of having this money on hand to be given when most needed; because for the want of such funds the mission and the church at large have often suffered loss.

Especially is this true in regard to buying ground on which to build the church. Let me give two examples.

Rev. R. Leighton Gerhart was sent to Kansas City, Mo., in December 1885. In a few months he organized a congregation and prepared the way for building a church. A lot was chosen in a good location; at a moderate price. In fact two lots were in view, a square apart, either one suitable. The missionary asked the Board for a loan of \$2,500, but we had no money on hand. We held the case in mind a month. The missionary wrote: "Give us help at once, if possible. Every day lessens the likelihood of getting the lot." Two months or more passed before we could give assurance of aid; and in the meantime our opportunity passed away. Both lots were sold, another was afterward bought, but it cost \$2,000 more than the one first chosen.

Why this loss? Because we had no church building funds on hand just when the money was most needed. A delay of two months cost us a heavy advance.

A few months later we had a similar case at Wichita, Ka. A lot for the church was bought which cost \$1,000 more than it would have cost if bought a few months earlier. No doubt Superintendent Shuey would have bought it much sooner, but the Board had no funds for this purpose.

Shall we not now try to secure money in advance for this purpose? We must have what other churches have, a fund, or rather a dozen special church building funds, so that we may make the most of an opportunity at hand. In this way the Church would save thousands of dollars. Often in new towns property advances rapidly, and while the congregation is waiting to secure help for buying the lot, the price increases, or possibly the opportunity is quite lost. Who pays this loss? Evidently the Church at large, either directly or indirectly.

Shall this continue? Shall we not follow a different policy? Will not our people lay to heart this important matter and save the Church from such loss by delays?

Of the Missionary Society at Gettysburg, Pa., the pastor writes: "Last year we realized over \$100. This year there is more interest, and the prospects are better."

Rev. T. F. Stauffer makes repeated mention of the happy effect of Rev. Dr. E. V. Gerhart's visit and services at the dedication of the mission church in Abilene, Ka.

For the Messenger.

In Memoriam.

Departed this life at her home on the College Campus, Lancaster, Pa., on the morning of February 26th, Miss Laura Katharine Gerhart, youngest daughter of Dr. E. V. Gerhart, aged 20 years, 7 months and 5 days. The funeral took place from the house, the services being held in the college chapel, on Monday the 28th ult., at 1 o'clock, P.M. The services were conducted by Dr. T. G. Apple, who preached the sermon, assisted by Drs. B. Bausman, C. F. McCauley, F. A. Gast, J. S. Stahr and Theodore Appel, the last named conducting the service at the grave.

The announcement of this event in a late number of THE MESSENGER touched a chord of sympathy throughout the Church, as the event itself had elicited the deep sorrow and sympathy of those in the college and seminary circle and in the community, who stand nearly related to the family, of which the deceased was a lovely and loving member, by ties of kinship and of friendship. It cast a shadow of gloom over the institutions in which the father of the deceased is an honored teacher, and the college church of which the deceased was a worthy and beloved member.

We cannot, perhaps, refer to the subject of this obituary in more fitting words than those which were uttered in the sermon preached at her funeral.

"It is on this brighter side of a death we are called to look in the services of this occasion. We are engaged in the obsequies of one who, we feel assured, has experienced the truth of our Lord's words, 'He that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth shall never die.' It is seldom that we meet with a young life that presents so much that is amiable and lovely as the life of the departed exhibited. Laura was beautiful as a child. Children reflect angelic beauty, some indeed more than others, for 'heaven lies about us in our infancy.' Her expression as a child, as we remember her, carried with it something of what we are accustomed to regard as angelic in its type. She had a rich musical voice, and she was endowed with a special sweetness of disposition and spirit. She carried with her, in a greater degree than falls to the lot of the young generally, the innocence of childhood into her budding youth. Her self-assertion never created antagonism, but she rather attracted by her childlike unquestioning dependence on those above her, and her amiable affection for her equals. Unperturbed and serene was her transition from childhood into youth and womanhood, not only in the unfolding of her natural life, but also of her Christian life. Under the power of baptismal grace and the moulding influence of Christian nurture she increased in grace and in the knowledge of God, and came to full consciousness in her Christian life which she exhibited in her personal consecration to the service of the Lord in her confirmation and first approach to the table of the Lord. Amiable, inoffensive, and sympathetic in her disposition, she revealed strength and force of character in the share of trials that fell to her lot in the brief life she lived. She fought through successfully the struggle of acquiring an education, which she pursued to the end, and which she heroically continued in a more private way after her school days were ended and she had graduated in the University of Lewisburg. She became a worker also in the Christian sphere of labor, teaching in the mission Sunday-school of St. Luke's, a mission that has opened a sphere of Christian work for so many connected with the college community. Not long ago, when fatal disease had already laid its hand upon her, she said to a near friend and companion, 'Oh, if I could only do something good—something more than I have yet been able to do!' How like an echo of the words of the Master, 'My meat is to do the will of him that sent me!' I feel too near to the departed to speak at length upon her lovely life. She was to me as a child of my own, and intimately associated as she was with members of my family who preceded her into the better world, as well as to still nearer and dearer ones in her own family who have departed from earth in like manner, I cannot resist the feeling that the loving communion which existed here is already renewed with them in the world to which she has now gone. Would that we could fully make real with the hopes and promises that encircle the death of our dear ones, in the unquestioning spirit of the early Christians in the days of the martyrs!

The hours of our earthly days are passing away, the evening is approaching. May our prayer be,
"Lord, abide thou with us till the night is gone,
And with the morn those angel faces smile,
Which we have loved long since, but lost awhile!"

The music for the service was under the direction of Miss Alice Nevin. The 90th Psalm was read in part by the minister, and the responses were made by the choir. Just before the sermon the hymn, "Asleep in Jesus, etc.," was announced and sung, and just after the close of the sermon, without being announced, the hymn, "Abide with me; fast falls the eventide," was sung, a favorite hymn of Laura's, which was sung also at the burial of her dear friend and school-mate Maude, nearly seven years ago.

After the solemn and impressive service

in the chapel was closed, Miss Minnie Apple and Miss Nellie Cornelius reverently approached the coffin and with unaffected naturalness affectionately placed over the corpse a soft woolen blanket, closing it in carefully around the body, as if to keep it warm during its long sleep in the grave.

"So he giveth his beloved sleep."

To my honored and beloved colleague and dear friends in the afflicted family, to those who have parted with a dear child and mourn with parental love, who watched over her unfolding life with parental fidelity and affection, and to those who have parted with a loving and lovely sister, to all who were joined to her by natural ties of relationship, I extend the warm sympathies of all their friends; and I especially commend them in their affliction to the sympathizing heart of our common Lord, who in His divine-human person pities us and sympathizes with us in our human nature. How near He comes to us in human as well as divine sympathy, and yet with almighty strength and grace to hold us up, that we faint not under our sore trials! To Him who wept at the grave of Lazarus, who conquered the power of death, and who giveth eternal life to all who believe on His name, I commend the afflicted family and friends!

T. G. A.

Family Reading.

When Jesus Came.

Some household cares perchance had chained our feet,
Or passing guest beguiled with converse sweet;
A little languor fettered our desires
For heavenly dew or Pentecostal fires;
But afterwards we owned—we owned with shame—
Alas! we were not there when Jesus came.

Yet, if a king gave audience for an hour,
And bade us wait on him for wealth or power,
How had we sped through dark, unlovely street
To pour our supplications at his feet!
Our king gives audience, Jesus is His name;
Alas! we were not there when Jesus came.

It might have rained or winter winds were rough,
It was too hot or was not warm enough!
And so we let the hour of dew pass by,
And so we let the precious moments fly
Which might have nursed a holy, steadfast aim;
Alas! we were not there when Jesus came.

Yet there may be a faithful one who keeps
A mournful vigil where a sufferer sleeps;
Balm for the grief He'll give and rest for toil,
So she who tarries shall divide the spoil;
Though all unpraised and all unknown to fame,
She shall be satisfied, for "Jesus came."

Or tender babes may claim our patient care;
God's children these, His little lambs they are,
A circle very close unto their Lord,
Their voices will not drown His whispered word,
All unrepining, let us own His claim,
And say, "We were at home, yet Jesus came."

Let naught but duty keep us from His feet
Whose invitations are so free, so sweet.
Outrun the earnest, break through every press;
He must not miss us when He comes to bless,
Else shall we own—and own with bitter shame—
Alas! we were not there when Jesus came.

—British Messenger.

"Christ Before Pilate."

The Great Picture.

DR. WILLIAM M. TAYLOR.

The artist, Michael Munkacsy, (pronounced, as we have been informed by one who ought to know, Mooncatchy,) is a Hungarian, whose history reads almost like a romance. Deprived of both parents before he was quite five years old, he was cared for by an aunt, but not long after she was murdered by robbers, and he was transferred to an uncle whose poverty would not allow him to give the boy a good education, and by whom he was apprenticed to a joiner. After he became a journeyman he was taught to read and write by some students whose friendship he had won while he was working at the college to which he belonged. He was first drawn to art by observing a portrait painter at work, and having received some lessons from him he entered upon that career in which he has attained so honorable a place.

He then produced many works of mark, but his "Christ before Pilate" is perhaps the most noteworthy among them all. The canvas is large, and the figures are all of life size. It represents the "pavement," or open court of Pilate's palace, in which, on a raised bench, the Roman Governor, dressed in a white toga, is sitting in judgment. On his right, standing in an attitude of earnest speech, and with a look of intense bitterness upon his face, an accuser is demanding that Christ should be put to death. He is saying, "If thou let this man go, thou art not Cæsar's friend." Beside him, on the left, are other Jews, evidently sympathizing with him in his vehemence, and eagerly scanning the face of Pilate to see what his probable decision

is to be. To his right sits a self-satisfied, good-conditioned Pharisee, taking great comfort to himself in the possession of riches, and interested in the proceedings only for their bearing on the security of his possessions. Behind him is a rude, impudent-looking fellow leaning forward and leering scornfully at the Saviour, while standing on a bench to the right of the judge, and stretching himself up against the wall, taking in the whole proceedings with a scowl of supercilious contempt, is a scribe.

In the background, held from breaking into the court by a Roman soldier who uses his spear as a barricade, is a motley crowd such as gathers upon all such occasions. Conspicuous in it is a Jerusalem "rough," standing with outstretched arms and open mouth, as if in the act of crying out, "Away with Him! away with Him! crucify Him! crucify Him." There is but one face of loving sorrow for the sufferer in the picture, and it is that of a young mother with a little child in her arms, representing the daughters of Jerusalem who wept as the Redeemer was led on toward the cross. But on the left of Pilate there are two figures of great interest. They are gazing intently at the Christ, as if troubled to know what to make of Him—almost saying within themselves, "What if He should be the Son of God after all? Each of the figures of the twenty or thereabouts which the picture contains has such a distinct individuality that the spectator has no difficulty in retaining their features in his memory, and after he has sat awhile before them they almost take their places in his mind among those with whom he has come into contact in his daily life.

But after a little the student of the picture loses sense of all the other figures in it, because of the fascination by which he is drawn to those two white-robed ones who face each other in the foreground. There stands the Christ, His hands firmly bound with cords, His eyes looking intent on Pilate, and his whole mien one of calmness and composure. There is no agitation or confusion, no fear or misgiving; but, instead, the dignity of one who has just been saying, "Thou couldst have no power at all against me except it were given thee from above." All that is in the posture. And yet the figure as a whole disappoints. It is the Christ of Dore, in his "Leaving of the Prætorium," rather than the Christ of the Gospels. At least in the coldness of these eyes, mingled as it is with sternness, we fail to see that love which wept over Jerusalem, or that compassion which must have stirred within His heart when he saw before Him a great, strong man in the very act of yielding to do wrong against the protest of his conscience. But we never expect to see a painted Christ that will satisfy our imagination, and Munkacsy is to be praised for this, that he has steered clear of the conventional, and given us a conception that is at least his own.

But the Pilate in the picture is its distinctive excellence. Here is a fit representative of the Roman Empire. Massive in frame, powerful in intellect, strong in will, not usually wanting in decision, and commonly not troubled with any scruples. But he is perplexed now. Observe how with his right hand he is clutching nervously at the sleeve of his dress, and how he is looking eagerly into his left hand, the twitching of the fingers of which is almost visible. See, too, that expression of mingled annoyance, humiliation and reluctance on his face. He never so wished to do right as he does now, and yet he feels himself drifting on helplessly to do the wrong, and despises himself for his own weakness. He has come to the grand opportunity of his life, but he has come to it fettered by the misdeeds of the past, and so he fails to rise to the occasion, and weakly attempts to palliate his guilt by bringing out water and washing his hands before the people. He had so given himself into the power of the Jews by his selfish and cruel conduct as their Governor that he now dared not go against their will lest they should report him to the Emperor, and therefore, too great a coward to look Christ in the face, he gave Him up at their demand. That is the sermon of the picture.

"What shall I do then with Jesus which is called Christ?" That is the question which Pilate ponders as he sits there, and yet he will not look at Jesus. It is the question for each of us. But let us look at the Christ as He is set before us in the Gospels before we finally decide; and if we look aright, we need be at no loss for an answer.—Harper's Young People.

The True Cross.

The story which attributes the finding of the actual cross on which Christ suffered to the Empress Helena, the mother of Constantine the Great, rests upon the concurrent testimony of four Byzantine historians, named, Rufinus, Socrates, Theodoret and Sozomen, who wrote between seventy-five and one hundred years after the incidents related. These authors agree that the empress being urged by a dream to proceed to Jerusalem, went there; and having called together the chief Jews, fixed upon one bearing the ominous name of Judas, who, as it turned out, had been told by his grandfather where the true cross was buried, though on no account was he to reveal his knowledge to any one; for, to quote the "Golden Legend," "after that hit shall be founded the Jewes shall reigne no mowr; the cristen men that worshipped the Crosse shal then reigne." Judas for a long time follows the commandment of his grandfather, but upon being

put in a dry well and threatened with starvation, he relents, and points to the spot where the crosses are buried. These are found, and apart from them, at some little distance, a board with Pilate's inscription in Hebrew, Greek and Latin. The difficulty now evidently was to distinguish the true cross from those upon which the thieves had been crucified; but a ready solution of the question presented itself, inasmuch as the one of which the empress was in search had the distinct power of working all sorts of miracles, that not being the case with the other two. Helena afterward deposited a portion of the cross in Jerusalem, a second portion in Byzantium, and the third she gave to Constantine, who placed it in the Church of Santa Croce at Rome. At these places festivals and pilgrimages were established, and fragments of wood were sold at fabulous prices to rich pilgrims, who, no doubt, thought they possessed the gift of working miracles through their aid. When this anticipation was not verified by the facts, the priests gave out that the wood retained its virtue through the vices and follies of mankind but that instead it assumed the power of multiplication, a convenient and highly remunerative fiction. At the present time a large number of continental cities are said to possess fragments of the true cross, and even in England an occasional relic may be met with, as, for example, at St. Mary's Convent, York; at Plowden Hall, in Shropshire; and in the Church of St. George's, Southwark.

Our Shepherd.

Jesus tells of the dividing of the sheep from the goats, just as the shepherd opens the door of the enclosure that is surrounded by thorn bushes and which door is composed of a few sticks laid cross-wise at the entrance, to let the goats go out. They climb the hills, and for some tender tufts of grass will clamber up the rocks, and do not go back to the fold until night. But the hot sun is too trying for the tender sheep, so they are kept in until near sunset, then they are allowed to graze through the hours of the night until morning.

The life of the shepherd is a trying one; he is isolated from his family a great deal of the time, but he cheers his weary nature by playing upon the flute or flageolet. He becomes more and more weary and falls asleep. The sheep would wander away into danger, but the shepherd knows that, and as a writer tells us, he "wears on his right arm a woollen band, often tastefully knitted by his mother, wife or sister. When he sits down in the pasture he calls to him one of the leaders (an experienced old ram carrying a bell), and ties the long loose end of the cord or band to his horns." When the sheep are likely to stray the efforts of the leader to follow them and the tinkling of the bell will awaken the shepherd.

Christ, our Shepherd, leads us through the wilderness, in the green pastures that His love has provided, beside the still waters of peace. Even in the valley of the shadow of death His precious presence takes away all fear of evil and fills our hearts with comfort.

Surely goodness and mercy shall follow us all the way to the end of life and into "the forever with the Lord."—*Christian at Work.*

Our Tables.

A clean, tastefully laid table whets the appetite. How much better water tastes from a clean, polished glass! The tea tin and coffee-pot should be bright, the edges of the dishes free from daubs of food they contain, and all required articles on the table, so it is not necessary for somebody to jump up from the table every few minutes to supply some need. This is not only annoying to the company, but it is particularly bad manners, besides exhibiting one's lack of forethought, planning and execution. Husbands generally find this a never ending source of complaint, and there can never be that perfect harmony and cheerfulness so essential to the enjoyment and digestion of a meal with the existence of such disturbing influences. On the other hand, visitors get an impression that they are causing a great difference in affairs; in short, it puts them under a feeling of obligation. It seems as if one had disturbed the whole household element and was in some way responsible for it. Otherwise, when the table is set, there seems to be nothing to do but to eat, chat and laugh. Order is heaven's first law, and it reaches the highest and lowest point in civilization—yes, living, for without it enjoyment and improvement are deductions.—*Exchange.*

Airing Rooms.

It is a great mistake that the whole house, particularly sleeping rooms and the dining rooms, receive so little attention in ventilating and purifying the air, when it can be done with so little trouble and no expense. A pitcher of cold water placed on a table or bureau will absorb all the gases with which the room is filled from the respiration of those eating or sleeping in the apartment. Very few realize how important such purification is for the health of the family, or, indeed, understand or realize that there can be any impurity in the rooms; yet in a few hours a pitcher or pail of cold water—the colder the more effective—will make the air of a room pure, but the water will be entirely unfit for use.

In bedrooms a pail or pitcher of water should be always kept, and changed often if any stays in the room during the day, certainly be put in fresh when the inmates retire. Such water should never be drunk, but either a covered pitcher or glass bottle with a stopper should be used for drinking water, and always be kept closely covered. Impure water causes more sickness than even impure air, and for that reason, before using water from a pump or reservoir for drinking or cooking, one should pump or draw out enough to clear the pipes before using it, particularly in the morning, after the water has been standing in the pipes all night.

Youth's Department.

Snow Flowers.

BY DR. H. N. POWERS.

She loved the flowers, but most of all
The flowers of stainless white.
And I must tell what did befall
This child one winter night;
For very young she was, as yet
Remembered no cold weather,
Her days seemed pearly rose-buds set
In one white wreath together.

The snow drops and anemones
And lilies of the lake,
Carnations, daisies, cherry-trees,
Seemed whiter for her sake,
Whether in garden, grove, or bower
Her joyous path was led
The blessing of the whitest flower
On her pure heart was shed.

The summer went, 'Neath frosty skies
The flowers could not remain;
But one night, as she closed her eyes
And prayed they'd come again,
She dreamed that angels everywhere
Made countless blossoms blow,
Till all the happy earth and air
Were whitened with their glow;
Dreamed bush and briar and fir-tree stood
Like great bouquets of bloom
That garlands white made field and wood
A garden of perfume:
That she could wander through it all
And gather as she list;
Voices of flowers seemed to call,
Her cheek an angel kissed.

She woke, amazed—for snow in showers
Had decked the earth in white—
She cried, "Here are the blessed flowers
That blossomed in the night:
White flowers! dear flowers everywhere!
I dreamed it all was so,
That the dear God has heard my prayer
And loves me now, I know."
—*Churchman.*

Forbearing.

BY SYDNEY DAYNE.

"What is the matter, Jessie? You have been going around for I don't know how long with your forehead all tied up into a knot and your mouth down at the corners. And your voice is tuned to match."

Jessie's growls, frowns and pouts lightened only a little as she answered:
"Why, Aunt Lucy, I'm hunting for my skate-key."

"And will it come any sooner for such a face and tone?"

"No, ma'am, of course not. But I'm so angry with Herbert you see. He borrowed it of me yesterday, and did not give it back to me, and now I can't find it and I can't find him. He's the most careless boy in the world. I'll never lend him a thing of mine as long as I live. There he is now—going off coasting with those boys. Herbert! Herbert!"

Jessie threw up the window and called loudly and angrily after him. He turned back at the sound of her voice.

"Don't speak crossly to him, dear," said Aunt Lucy, earnestly. "Remember, words can never be called back when once spoken."

"But I have lost so much time," said Jessie. "And I have so little time out of school. How can I help scolding him?"

"If you are sure you cannot help it," said her aunt, smiling, "suppose you go into another room and let me speak to him. You will be glad of it afterwards, dear."

"But I think it would really do him good to get a scolding," said Jessie, as she rather unwillingly turned to leave the room.

"But I am sure it would do you no good to give it to him," said Aunt Lucy.

She met Herbert as he hurried up to the open window.

"Jessie wants her skate-key," she said.

"Where is she?" he asked, in some trepidation. "I do believe, Aunt Lucy—"

he felt quickly in one pocket and then another.

"Yes, I do declare, I haven't got it! I lent it to Jack Staples, and forgot to get it again. Won't I catch it from Jessie, though! I'm ever so sorry."

"Run away, now, but do try to be more thoughtful, my boy."

"I will. And I'll stand all she says to me when I get home without saying a word back," said Herbert, as he turned slowly away.

Jessie came into the room with her things on to go out.

"I'm glad you didn't see him, Jessie," said her aunt, "for he lent the key to some one else, and I am afraid you will lose your skating this afternoon."

Jessie's face grew darker than before.

"I wish I had seen him," she said, angrily. Then added, "But I shall see him after a while."

"Yes," said Aunt Lucy, "he said he would bear anything you might say to him."

Jessie's face changed a little at this.

"He deserves anything I can say," she said, after a pause.

"Perhaps so. But are you not glad you have not yet said anything you would wish to take back?"

Jessie looked as if she felt doubtful about that.

"When you are as old as I am," said Aunt Lucy, "you will look back with great thankfulness upon every harsh and angry word you forced yourself not to say; and oh, dear child! with such bitter regret upon every word in which you have sinned against those who love you."

"Why, Aunt Lucy," said Jessie, struck by her earnest manner, "I don't believe that you have spoken many words that you regret now."

"Yes, indeed, dear, plenty which I wish now that I could recall. But I never can. You never can. When the ugly words are once out of your mouth, they are free to do their ugly work of stinging and wounding. And they pour out so fast when we are angry—so fast, from lips which ought to open only to bless with words of sweetness and loving-kindness."

Jessie began thinking ruefully of the many harsh things she had said to her brother, provoked by his really very trying habits of carelessness and forgetfulness.

"Herbert forgets things so often," she said.

"Yes, most boys do. And I don't mean to excuse them, for they certainly are as much under obligation to correct that fault as any other. But we must learn to forbear with one another in love, dear. When I was a girl, Harry, my brother, was quite as much a trial to me as Herbert is to you, for he had the same headlong, scatter-brain ways, but withal as loving and generous as Herbert always is. I remember one day he was going down town, and I specially desired him to take a note to one of my friends. It was to ask her to come right over to tell me about a hard lesson I was preparing for examination, in which I had little time to spare. How vexed I was when at the last moment he rushed out of the house in his usual hasty manner, and a few minutes afterward I saw that he had left my note behind."

"Just like Herbert," said Jessie.

"I was more angry with him than I would like to tell you now. I had to go myself, and reached my friend's just after she had gone out for the afternoon. I think that if I had had a little time my ugly feeling toward him would have cooled. But just as I was settled again to my puzzling examples he appeared at the door with a bright face, entirely forgetful of my grievance against him, holding something behind him."

"Guess what I've got," he said.

"His unconsciousness aroused my anger anew, and I poured it out upon him without restraint, using, I believe, every hateful word I could think of. All the brightness went out of his face as he listened quietly until I had finished, and then, without a word in reply, turned and went away."

"It was not until the next day, when I was in a pleasant humor, that he came to me, saying he was sorry for having disappointed me, and explaining why he ran away in such haste. 'I just caught a glimpse of Mr. Bray, the old florist from Hillsdale,' he said. 'He had a load of plants, and I ran a race after him to get you one of these, for, as he only comes once in the season, I knew it would be my last chance.'"

"The dear fellow had heard me speak of a rare plant I wanted, and had spent all his pocket-money to get it for me as a surprise. You can easily imagine my shame and humiliation. I have thought of the little incident many a time since when tempted to hasty words or actions."

"But, Aunt Lucy, how can we help

speaking angrily when people are so provoking?"

"Only through the grace of Christ, dear. Even King David had to pray: 'Keep my tongue from evil and my lips from speaking guile!' Our little member, the tongue, is the hardest of all to manage, and we are told that no man can tame it—only its great Maker can hold it in check. I am sure, dear," with a caressing pat on the little girl's head, "that you will be ready to forgive Herbert by the time he comes back."

Jessie still felt doubtful about it as she saw some of her friends going by with their skates, and longed to join them. But she took her sled, and succeeded in having such a merry time that before she reached home she had almost forgotten her vexation, and had to think twice before she could recall why she had been so angry with Herbert.

"I wonder why he doesn't come home," said Aunt Lucy, an hour afterwards, as the winter twilight began to close in.

Jessie watched from the window in growing uneasiness as she perceived her aunt's anxiety. In the quiet waiting there came into her mind a few lines of a poem she had often heard read:

"So many little faults we find,
We see them, for not blind
Is love. We see them, but if you and I
Perhaps remember them some-by and by,
They will not be
Faults then—grave faults—for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may."

The darkness grew deeper as she still watched—watched until the quiet was broken, not by Herbert's light step and cheery shout, but by the tramp of men who carried him. The sled on which he had been sliding had come into a violent collision with a passing sleigh, and Herbert had been seriously injured.

Many days passed before any promise of recovery was held out, and Jessie never forgot the time in which she waited to learn whether it had been ordered that she and her brother should no longer walk together along the way which she had so often shadowed by her evil temper and uncontrolled speech. And in what fervency of thanksgiving she remembered that her latest words to Herbert had not been the angry ones she had been so ready to utter.

"Days change so many things, yes, hours. We see so differently in sun and showers. Mistaken words to-night
May be so cherished by to-morrow's light,
We may be patient, for we know
There's such a little way to go."
—*Interior.*

Do Birds Fly Down?

I see in a back number of *St. Nicholas*, that one of your young correspondents appeals partly to me in regard to birds flying down. But all who have written seem so well posted that I doubt if I can add anything to their knowledge.

However, I have seen a California quail, a wood-dove, and a humming-bird flying downward; but in slow flyers, with large wings and heavy bodies, the wings are used more or less as parachutes in going down; in other words, the birds spread their wings, and rely on gravity. This I have noticed in the sand-hill cranes in their migrations along the Sierra Madres. A flock, of say a hundred, will mount upwards in a beautiful spiral, flashing in the sunlight, all the while uttering loud, discordant notes, until they attain an altitude of nearly a mile above the sea-level. Then they form in regular lines, and soar away at an angle that in five miles or so, will bring them within one thousand feet of the earth. Then they will stop and begin the spiral upward movement again until a high elevation is reached, when, away they go again, sliding downhill in the air, toward their winter home. It is very evident that a vast amount of muscular exertion is saved in this way. In some of these slides that I have watched through a glass, birds would pass from three to four miles, I should judge without flapping the wings.—*St. Nicholas for February.*

The Great Master.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try to secure the best

ends by the best means. He must keep on the look-out against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"Well."
"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.
"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under His direction. He is regular, and where He is master, all goes right."

When it is all Right.

Little Mabel's mother had long been dead, and while her papa was away from home she had no companions but her governess and the servants. Her father had often told her not to admit to the house any person with whom she was not acquainted. One cold wintry day a poor, ill-dressed woman stopped at the door and asked permission to warm herself by the kitchen fire.

"But," said little Mabel, "my papa doesn't know you."

The poor woman was shivering with cold, and the rain and sleet dropped from her thin wraps.

A bright idea soon entered Mabel's head. "Say," she said, "do you know Jesus?"

Tears started to the poor woman's eyes, and she began to tell how kind the Saviour had been to her.

"Well," said the child, "if you know Jesus, you may come in; for papa knows Him, and I'm sure He won't care."

Thus the manifestation of a knowledge of the Redeemer's love for Him should be the countersign by which we are to know all true Christians.—*Selected.*

Pleasantries.

A child is enjoying her first visit to Charlotte, and has never before seen a steamboat. "O mamma," she cried, "see there! The locomotives are in swimming!"

A little boy, while playing, fell down the steps and bruised himself severely. His mother scolded him for his carelessness, and he sobbed out: "Mamma, please don't scold me till I get done hurting."

Servant: "If you please, mum, I'd like you to come and look at the bread. I don't know whether it's done or not." House-keeper: "I wish you wouldn't bother me with such things. I know nothing about cooking, and besides I'm busy writing my weekly letter of household recipes for the *Budget*."

A statesman asked a prominent railroad man for a light for his cigar and was handed a card, on which the following words were printed: "Would be pleased to comply with your request, but cannot do so on account of the Interstate Commerce bill." It seems that statesmen can receive no favors from railroads.

"There is a man, Mr. Spicer," said a piazza promenade, indicating an untiring conversationalist who was wearying the ears of a patient victim, "who is a mine of information, a perfect encyclopedia." Waiting until out of ear shot, wary Seth replied, "Yes, I know he is, but I prefer the encyclopedia in book form. You can shut that up you know."

"I've been riding on the limited cattle train all day, madam," said the tramp, in an imploring tone of voice, "and my feet are very tired. Would you mind letting me sleep to-night in the cow-pasture, back of the barn?" "Certainly not," replied the woman, kindly; "I'll tell John to put up the bars snug and tight, so you won't catch cold."

Aunt Susan—"I wants yer to to talk to dis chile, Parson Baxter." Parson Whangdoodle Baxter—"What's de matter wid the chile?" Aunt Susan—"I'se afeard he am gwinter be an acrostic. He says he don't bleeve hit tuck Jonah free days ter swaller der whale." Parson Baxter—"I'se afeard I ain't equal ter dis emergency." Aunt Susan—"Dis heah am a case for Sam Jones."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D.,
SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, MARCH 16, 1887.

An exchange says that there is a congregation in Illinois without a single hypocrite in it. Lately the pastor asked all who were hypocrites to stand up and not a single person arose. That shepherd is now rejoicing that every member of his flock is a lamb.

A Des Moines schoolboy saved his pennies and practiced heroic self-denial to buy clothes for another little boy whose parents were too poor to provide him with suitable school garments. A contemporary recording this says: "It is a very commonplace incident, but better worth the telling than a dozen instances of youthful depravity."

Our own civil war is yet so fresh in the memory of many that they can sympathize with the people of Europe, and yet it is hard to realize the anxiety of parents in other countries whose sons are liable to be pressed into military service. A bright young Italian girl who gave the writer flowers on the shores of Lake Como, writes thus from Milan: "Our soldiers in Africa have met with a sad calamity. Father is uneasy about Italy. It is hard to interpret the times. Many rumors of war between the potentates of Europe come to us. Our loved ones may be taken from us and our hearts are under fearful strain. If war should really come, I have four brothers who will be called into the army. Judge of the disquietude of my dear mother and of all our family."

The newspapers have it that "The authorities of Alsace-Lorraine have ordered that no public gatherings, musical festivals, etc., shall be held without special police permit." One of our exchanges says: "This will incidentally do away with a good deal of Sabbath desecration, and could this rule be applied to all Germany it would work a religious reformation on the subject of Sunday observance." Not a bit of it. The orders came from Berlin and were not designed to promote the observance of the Sabbath, but to keep the people of Alsace-Lorraine, from concerted plottings against Germany. A few years ago the thousands who flocked out of Strasburg to the banks of the Rhine on Sunday afternoons, danced to the regimental music of a new power, and that would be permitted now if it were not feared that the sympathy of the people with France makes their assemblages dangerous. The talk of disarming and disfranchising the Alsations grew out of the vote cast at the late elections.

Local Alumni Meeting.

A meeting of graduates of Marshall, and Franklin and Marshall Colleges, living in and near Philadelphia, was held on the evening of the 3d inst., to consider the advisability of forming a local Alumni Association. The following persons were present: A. M. Spangler, '46; P. S. Davis, '49; C. G. Fisher, '58; D. E. Klopp and W. H. Scheibley, '59; George H. Johnston, '60; S. H. Guilford and L. C. Sheip, '61; W. W. Weigley, '62; A. S. Gerhard, '63; J. D. Detrick, '67; Francis E. Bucher and O. E. Shannon, '81; T. Balliet and L. A. Salade, '84.

Rev. G. H. Johnston was called to the chair and F. E. Bucher, Esq., appointed secretary. It was reported that about forty Alumni are living in Philadelphia and vicinity, and it was resolved to form an Association for social intercourse and literary improvement, and to advance the interest of the Alma Mater. A committee was appointed to draft a constitution and by-laws, and another meeting will be held at the call of the chairman. The presence of Hon. John Cessna of Bedford, who happened to be in the city, gave zest to the proceedings. These district Alumni Associations are very desirable, because they keep up fellowship and stand in auxiliary relations to the main society. The notice of the meeting of the 3d inst., failed to appear in THE MESSENGER last week, because the "copy" was lost.

Death of Rev. Henry Ward Beecher.

Rev. Henry Ward Beecher, whose hopeless illness was announced when we last went to press, died at his home in Brooklyn, N. Y., on the 8th inst. He was the son of the noted Dr. Lyman Beecher, whose entire family were distinguished for remarkable talents. He was born in Litchfield, Conn., on the 23d of June, 1813, entered Amherst College in 1830 and graduated in 1834. He then entered Lane Theological Seminary, to the presidency of which his father had been called two years before. His first charge was the Presbyterian congregation of Lawrenceburg, Indiana, and soon afterwards he accepted a call to the Second Presbyterian church of Indianapolis, at a salary of \$800 a year. Here he remained eight years. In the summer of 1847 he was called to the Plymouth church, Brooklyn, which he has served ever since. His fame as a preacher, platform orator and writer has become world wide, and he may safely be regarded as one of the most remarkable men of this age. Nothing but tremendous mental powers and resources could have sustained his reputation for ability through the forty exciting years during which he was in the arena of public strife.

It is needless to say that Mr. Beecher was a radical in almost everything, and that in religion especially he was not a safe leader. Already in 1871 he indignantly scouted at the idea of the resurrection of the body, and in 1880, gave utterance to opinions in regard to the Bible and the Trinity that were startling. In regard to this last he said: "The Church did without it 4000 years and may live without it now." It was in a letter to Dr. Kennard in July, 1880, however, that his falling away from everything like orthodoxy was declared. He said in that letter:

"I am a cordial Christian evolutionist. I don't agree by any means with all of Spencer, his agnosticism—nor all of Huxley, Tyndall, and their school. They are agnostic, I am not, emphatically. But I am an evolutionist, and that strikes at the root of all medieval and orthodox modern theology; the fall of man in Adam and the inheritance by his posterity of his guilt, and by consequence any such view of Atonement as has been constructed to meet this fabulous disaster.

"Men have not fallen as a race. Men have come up. No great disaster met the race at the start. The creative decree of God was fulfilled. Any theory of Atonement must be one which shall meet the fact that man was created at the lowest point, and, as I believe, is as to his physical being evolved from the animal race below him, but as to his moral and spiritual nature is a son of God, a new element having come in, in the great movement of evolution, at the point of man's appearance. Man is universally sinful, not by nature, but by a voluntary violation of known laws. In other words, the animal passions of man have proved to be too strong for his moral and spiritual nature. Paul's double man, the old man and the new man, is a grand exposition of the doctrine of sin, especially in seventh Romans."

It will be seen how entirely this subverts the whole idea of man's fall and salvation as declared in the word of God and held by the Church Universal. There is no evidence that Mr. Beecher changed his views subsequently. His influence as a Christian minister of course declined, but his power as a public speaker was acknowledged to the last. His death has caused profound sorrow in his own congregation and among a large circle of admiring friends. In Brooklyn the flags were placed at half mast and business suspended at the time of the funeral.

League Protection to Young Girls.

The bill now pending before the Pennsylvania Legislature "To Increase the age of Protection for Young Girls" is eminently proper and should be passed by a unanimous vote. A note from Rev. Dr. Stevenson, Secretary of the Social Purity Alliance of Philadelphia, of which Rev. Dr. McVickar is president, asks us to call attention to this matter, and certainly no scruples of delicacy should deter any one from letting the facts of the case be known, in order that the evil may be corrected.

Mr. Aaron M. Powell, in a leaflet printed to arouse public sentiment on this subject, in the State of New York, says:

"The moral sense of the civilized world was greatly shocked a few months ago on being made aware that, until the recent adoption by Parliament of the Criminal Law Amendment bill, young girls of thirteen in Great Britain were legally capable of giving 'consent' to their own debauchery, and that there was no legal redress against their despoilers. By the adoption

of that bill the 'age of consent' was, under the irresistible pressure of an aroused, indignant public opinion, raised to sixteen years, though the age of eighteen was recommended by Mr. Gladstone, and strongly urged by others."

The former statute of England seems strange enough, worse than anything in France and other continental countries where the common law puts the persons of minors under the legal safe-guards that surround their property, and will not allow the plea of consent to corruption to be made against any female under twenty-one years of age.

But bad as the law has been in England it is worse in some of the States of our own country. Mr. Powell says:

"It will doubtless astonish many of our readers, who have hitherto avoided the subject as indelicate, or painful, to be told that the young girl of the Empire State is held, by its criminal laws, to be legally capable of giving 'consent' to her own corruption at the tender age of ten years! That, if assaulted and overpowered, if it be shown in court that she did not resist to the uttermost limit of exhaustion, the man (?) who assaulted her may still successfully plead consent." . . . Seduction of young girls is made a punishable offense only for breach of promise of marriage. Nor is New York alone or singular, among the several States in fixing the legal 'age of consent' at ten years. In New Jersey, Maryland and many other States of the Union, and in the National Capital, the age of consent is held to be ten years! With such legal status for young girls, and the comparative impunity with which vicious and designing men may pursue their evil ways, the flagrant exhibitions of vice in our large cities, the abandoned girls in their teens in the streets, though deplorable in the extreme, are in nowise surprising. It is the young, ignorant, and inexperienced, who are most easily led astray, especially the children of pinching poverty and want."

In Pennsylvania the "age of consent" we are told, is thirteen, and the petition is made that it shall be raised to sixteen. We hope we need say no more. The statement of the facts in the case, certainly should incite the lovers of purity everywhere to bring an overwhelming influence to bear upon our legislators in favor of a new and better law.

A Distinction to be Made.

Rev. Phillips Brooks in a recent lecture before the Protestant Episcopal Divinity School in this city, said:

"God will only punish men for wickedness and not for holding opinions. That is the truth which cuts into the knot of sophistry and ends that great error, that error itself is guilt. The Church should be more intolerant of selfishness, cant and hypocrisy, and less indignant with original opinions. The minister should be the pattern of intolerance of all that is immoral and the model of tolerance of what is honest doubt and honest belief in what differs from himself."

We find this utterance extensively quoted with unqualified approbation. It certainly sounds very liberal, and is doubtless true as far as mere opinions on many theological subjects are concerned. Holding certain opinions in regard to non essentials may not be consistent even with denominational relations, and yet be compatible with a true relation to Christ. There is much force too in the assertion that men should be more intolerant to hypocritical cant, and more tolerant to difference of views. And yet to those who confound religious opinions with belief in Christ and in fundamental truths, as many do, the general statement is misleading.

The question, "What think ye of Christ?" may according to the above be answered in any way. Our Saviour may be regarded as an impostor and a blasphemer provided the man who denounces Him as such has the strict morality of the old Pharisees. And yet the rejection of Christ is the final ground of punishment. Men will be damned for their unbelief. Even the fact that man is sinful must not necessarily result in destruction, because for sin Christ has made an atonement and opened up a way of escape, but those who will not receive Him by faith will certainly be lost. He says the world will be convicted "of sin because they believe not in me." Faith in Him is the absolute condition of salvation. He that believeth on Him is not condemned, and he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.

Whether a man will be excusable for wrong opinions and beliefs honestly held, depends largely upon the way in which he has used his opportunities. There is an ignorance for which men will be held accountable. "If I had not come and spoken unto them, they had not had sin," says the Saviour, "but now they have no

cloak for their sins." "This is the condemnation, that light is come into the world and men love darkness rather than light because their deeds are evil."

Fasting.

There are several ways in which the religious exercise of fasting, which is enjoined upon us during the season of Lent, may be of account, in the growth of Christian character. It may be used as a discipline by means of which to bring the body with its affections and appetites under the power of the spirit. One effort, which the Christian finds himself called upon to make continually, is, to keep the body in proper subjection. Bodily tendencies, to this end, need to be checked and restrained. If allowed full swing, they will override everything else, and carry themselves and the being to whom they belong to destruction. Hence the spirit is called upon to exercise its authority over the body, to hold it in, to place limitations upon the indulgence of its propensities, and to keep it under its own control. Every successful effort put forth in this direction is a victory gained by the spirit, and will strengthen it, and serve to consolidate its power, and will also correspondingly weaken the lusts of the flesh. This seems to be one office of fasting. It is a form of self denial, and a more or less efficient aid to the higher nature in its effort to subdue the lower, and to fit the soul for heavenly companionship and employments.

Fasting is also one method of expressing the sorrow, which ought to fill the human heart, as it contemplates the sufferings of Christ, as these are presented in the lessons for this season of the Church Year. This sincere sorrow for sin is at the same time a condition of receiving pardon. But some one may say, it is the sorrow that is important and not the expression of it; God looks on the heart, whilst man looks on the outward appearance. But whilst this is true to the extent that an expression of sorrow, where it does not exist, would not avail with God, yet where the heart is filled with grief, a fitting expression of that grief, in outward form, is acceptable to Him who hears and answers prayer. The putting of our sorrow into outward form may also be said to define and make explicit, and, at the same time, deepen that sorrow. A thought may exist vaguely in the mind, but when it is put in the form of words its vagueness vanishes and it becomes distinct and fully rounded out, and impresses itself upon him who utters it, as well as upon him to whom it is spoken. So with the feeling of sorrow and grief for sin. Without expression, it is often unformed and indistinct, but when it assumes the body designed for it, it is complete and full grown, and fitted to occupy the place in man's relation to his Saviour which it is called upon to take, and to fulfill its office in securing for the penitent and longing heart a free forgiveness for sin. As an expression of grief for the offences of which man is guilty in the sight of his Judge, fasting occupies an important place among the religious exercises enjoined upon us in the word of God.

Fasting is, finally, a means of securing divine aid in accomplishing the overthrow of Satan and his kingdom. The disciples said to Christ, on a certain occasion, with reference to a devil who had taken possession of a man: "Why could not we cast him out?" The answer was: "This kind goeth not out but by prayer and fasting." Here the Lord Himself seems to put fasting on an equality with prayer, as an exercise by the use of which men secure help from above. Satan's power is very strongly established upon the earth. He has great possessions and vast influence. Many men's hearts are subject to him. We are laboring for his banishment and that we may be free from his awful power. We may have been asking divine help to overcome him in our hearts, in certain forms of his manifestation. We should remember the words of Christ: "This kind goeth not out but by prayer and fasting." What a wonderful advantage the Christian has in the use of prayer. By it he can lay hold of the help of the Almighty. Fasting gives an equal advantage. The wonder is that it is not more diligently and faithfully employed than it is, at present, among those who are in earnest in their attempts to overcome evil.

The General Agent reports sixteen new subscribers in the Emlenton charge, Rev. J. F. Mackley, M. D., pastor. The pastor gave his hearty co-operation in the canvass.

Communications.

Responses to Appeals for the Sendai Mission.

In an article appearing in the church papers, February 16th and 17th, under the title, "Can Sendai be Secured?" it was stated that an eligible lot for the erection of a mission house and seminary building in Sendai could be purchased for \$1100 in American gold, and that about \$2200 additional would be needed for the erection of the buildings. In view of the fact that the missionaries were sending most earnest appeals for aid, and that the completion of the railroad to Sendai would most likely increase the price of the lot, and the cost of building, it was asked: "Would it not be possible to raise the amount required for the purchase of the lot, say in eleven \$100 subscriptions, or in twenty-two \$50 subscriptions, or in the two methods combined, supplemented with larger and smaller gifts?"

This appeal met with a most liberal response. The Rev. J. I. Swander, D.D., and wife, of Fremont, Ohio, have generously provided for the purchase of the lot, as explained in a letter which came to hand February 23rd, and from which we take the liberty of making the following extracts in the hope of stimulating effort for the speedy erection of the buildings, and for the support of the missionaries in the field.

"FREMONT, O., February 21, 1887.

REV. D. VAN HORNE, D.D.

Dear Brother—Your appeal of last week in behalf of our work in Sendai was taken under consideration by Mrs. Swander and myself, and now, after praying over it, and thinking over it more at length, we have been led, as we hope, by the spirit of our great Missionary Master, to send you the amount needed to purchase the lot of which you made mention in your address to the church. Find enclosed \$1100 for that purpose. Mrs. S. also joins me in expressing the hope that the required \$2200 for the building, will be realized before the next Easter sun shall set upon the glory of our Redeemer's empty grave.

P. S.—I forward this at once, thinking that possibly you would want to consult with the Board or Executive Committee, with reference to writing, or "cabling" immediately to Japan to have the lot secured. I feel, with you, that this is the supreme moment.

Yours in that blessed hope,

J. I. SWANDER."

Upon receipt of this, the officers of the Board, being a majority of the Executive Committee, agreed to act on the suggestion of the donors, to order the purchase of the lot, and accordingly Treasurer Kelker, on the 25th of February, 10 P. M., "cabled" as follows: "Rev. Hoy, Sendai, Japan. If deemed best, purchase eleven hundred dollar lot. Cable reply." On the morning of March 1st, the reply came back, "Bought."

Thus the foundation for this good work is at last laid, and the question now confronting us is, Will this magnificent gift of Dr. Swander and wife evoke a spirit of liberality in the church at large, so that the amount needed for the buildings may be pledged at an early date, by Easter if possible?

Should this be the case, there will be room for devout thanksgiving to Almighty God on account of this result, added to the usual joy in the celebration of the fact of the glorious triumph of our risen Redeemer.

The following action was taken by the Executive Committee in session at Harrisburg March 8th:

WHEREAS, in response to an appeal published in the Reformed Church MESSENGER of February 16th, and in the *Christian World* of February 17th, for aid in the purchase of a suitable lot, and the erection of a missionary home and seminary building in Sendai, Japan, the Rev. J. I. Swander, D.D., and wife, of Fremont, Ohio, have contributed the \$1100 needed for the purchase of the lot, and

WHEREAS, The promptness of the response and the extent of the donation is worthy of special attention and remark, therefore,

Resolved, That in the name of the Board of Commissioners of Foreign Missions for the Reformed Church, U. S., we do hereby thank the kind donors, and assure them of our hearty appreciation of their liberal and timely gift.

Resolved, That we earnestly commend their example to the pastors, consistories, and members of the church at large, in the hope that they will be moved to forward contributions or pledges to our treasurer, Hon. R. F. Kelker, Harrisburg, Pa., sufficient to cover the cost of the buildings, if possible, by the coming Easter, or at as early a date as practicable.

It is proper to state further that the Executive Committee, from information derived from various sources, are of the opinion that the appeal already made, based upon an estimate of one of our missionaries, does not name an amount large enough to cover the cost of suitable buildings at Sendai. It is hoped that the church will cheerfully carry forward the work, even if the buildings should cost \$5,000. Plans and specifications are now in preparation in Japan, and a statement relating to the same will be laid before the church in due time. Responses, in the form of subscriptions and pledges, have been received towards the building fund, in addition to the gift of Dr. and Mrs. Swander, and will be acknowledged in due time by the treasurer.

Re-Opening and Re-Dedication of Church at Wilkesbarre, Pa.

On Sunday, the 6th inst., Zion's Reformed church, of Wilkesbarre, Rev. F. K. Levan, pastor, was re-opened and re-dedicated to the services of the Triune God. It seems that the Reformed church, after struggling for more than thirty years, has now gained a permanent foothold in this thriving and wealthy city. The history of this enlargement is by no means a short and easy one. One generation ago, the Classis of East Pennsylvania aided a brother, in a financial way, in purchasing a lot and erecting a church edifice, which, at that time, compared favorably with other church buildings in the town. This now valuable property, through some mismanagement, passed out of our hands, and is occupied by a congregation of another denomination. Much of the Re-

formed element, which became wealthy, occupying the costly mansions in the city, have found their way into other churches, where they seem to be firmly rooted. Bro. Levan, who has served a long apprenticeship in missionary work, came to this place nine years ago and started the work, *de novo*, has now a church, 45x75, built of brick, with a roomy Sunday-school room underneath, and a dwelling in the rear occupied by the janitor. The walls of the audience-room are artistically frescoed, the floor carpeted, the pews are of hard wood, and the chancel, pulpit and altar are in imitation of walnut.

The congregation numbers over four hundred members, while the Sunday-school reaches very near two hundred, pupils and teachers. On Sunday morning, the weather being rather disagreeable, yet the church was well filled. The services were opened by the choir, under the leadership of Prof. Kline, a former Allentownian, and at one time a student at Franklin and Marshall College. The pastor conducted the liturgical services, when the Rev. A. J. G. Dubbs, D.D., from Allentown, preached a sermon suited to the occasion, in the German language, to a very attentive audience. His text was Psalm 137: 5, 6.

The pastor now set apart, to the worship of the Triune God, the church, with its altar, pulpit and furniture, and earnestly exhorted the people to give themselves anew to the service of the Lord.

In the afternoon, at 2 o'clock, the Sunday school was opened according to the order of service in the lesson leaves. The lesson was dispensed with, when Dr. Dubbs addressed the school on—"How to concentrate their forces so as to build up the school and the congregation."

The church was again crowded in the evening, when Dr. Dubbs preached in the English language. His theme was taken from Luke 8: 43-46, "Crowding and pressing on, and touching Jesus the Saviour."

The services in this church are—German in the morning and English in the evening. We congratulate the pastor and people of Wilkesbarre upon this advanced step, and hope that the time will hasten when we will see an English and a German church in this thriving city. D.

Farewell Services at Martinsburg, Pa.

The Ministerial association of Martinsburg, Pa., gave a public farewell meeting in St. John's Reformed church, Monday evening, in reference to the departure of Rev. J. David Miller and his family, and to give expression of sentiments relating thereto.

Rev. Carver, as chairman of the committee, read the following resolutions, which were suitably engrossed and encased in a frame, and unanimously adopted:

Our Brother—The following preamble and resolutions, having reference to your departure from us, being adopted at a special public meeting of your colleagues, this Monday evening, February 21st, in the church of which you are the honored retiring pastor, are respectfully presented you, with our compliments.

WHEREAS, In the order of Divine Providence, and the established usages of the Reformed Church in the United States, the pastorate of the Rev. J. David Miller, which was begun February 22d, 1878, will draw to a close to-morrow, February 23d, 1887, after the completion of nine full years of continuous and faithful service, whereby is rendered necessary also the severance of the relation he has sustained to the ministers of this place in their organization as an association—a relation sustained with marked ability, from the date of its establishment, May 5, 1885. Therefore,

Resolved, That we look upon his companionship and co-operation with us, as most pleasing and beneficial. His genial disposition, dignified bearing, intelligent counsels, brotherly kindness, and sweet Christian fellowship and influence have unitedly been a leading cause of whatever success we may have attained toward bringing our several congregations nearer together on the basis of Christian fraternity.

Resolved, That the circumstances which compel the separation between us are to be deplored, inasmuch as through them, we lose a brother, friend, and helper in our grave and holy calling, whose absence will be sorely felt; but the memory of whom will never be obliterated, and whose influence cannot die.

Resolved, That we take this opportunity of conveying to our beloved brother in Christ, and his esteemed family, the knowledge of our regret at their departure, and our prayer to our Heavenly Father, that they may be spared to render the same faithful service elsewhere as here. May their journey be safe, their settlement pleasant, their labors abundant, their lives fruitful, and their eternity glorious.

"The grace of our Lord Jesus Christ be with you all. Amen."

These resolutions were signed by the officers and members of the association.

Rev. Miller returned sincere thanks and, as an appreciation of kind words, accepted the gift.

The association then adjourned and a congregational meeting was organized.

A. G. Fouse, on behalf of the Salem congregation, gave the expression of regrets of his people at the separation. John S. May, for the Martinsburg congregation, referred to the long and faithful service and great energy of their pastor, and whilst regretting the separation, yet commend the pastor to the brethren at Shippensburg.

A large congregation greeted the appearance of Rev. J. David Miller, the retiring pastor of St. John's congregation, on Sunday morning last, on his appearance in the sacred desk from which he has ministered in holy things for the past nine years. The pastor announced his text from Acts 20: 32, as follows: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

Mr. Miller has served this people in connection with other congregations faithfully and well during his pastorate, and leaves from the conscientious conviction that his usefulness will be larger in his new field of labor.

During these nine years Mr. Miller has preached 1048 sermons, solemnized 47 marriages, held thirty-eight communion services, administered the rite of baptism to 157 persons, and admitted into the church 250 members.

A Pleasant Diversion at St. Paul's Home.

On the evening of the 28th ult., just after Rev. Prugh had gone to his room for a season of quiet and rest, meditating, perhaps, upon the prosiness of life in the absence of one's earthly all-in-all (Mrs. Prugh was in Pittsburgh at the time), he was hastily summoned to the front door to see two gentlemen who could not come into the house. After a little hustling to find his slippers, he started down stairs, and, as two or three lusty jerks of the door bell seemed to ask if he were never coming, he replied, a little impatiently, "Why don't they come in?"

As he opened the door, expecting to see some men ready to think some "swear words" at him for keeping them standing in the cold, without even waiting for an invitation, in walked the Reformed congregation of Butler, led by their pastor and Rev. Limberg.

Pa Prugh seemed in doubt as to whether he should look with his eyes or his mouth, but finally compromised the matter by using his ears, while, in a jovial manner, Rev. Limberg endeavored to console him and make somewhat of an explanation.

Whilst a part of the company were ushered into the parlor, a number of them, with basket in hand, took possession of the dining-room and kitchen. After a two hours' interim, made brief by conversation and music, all were invited into the dining room. We will not attempt a description of those tables loaded with good things and delicacies, surpassing the power of the pen to portray. When, during the course of the meal, all had gone as far as ice cream and cake, oranges and bananas, a number of toasts were proposed and responded to by the different gentlemen present. When the toast "Oil and gas," was proposed, to be responded to by Brother Smith, dealer in oil, that gentleman rose and said he was all frozen up. Now we know of nothing to produce more hope and warmth in the condition of such a man than oil and gas, had he indulged in the subject, but, as might be expected, in the absence of this, he went right back to the freezing point (his plate of ice-cream). As the first response of Rev. Harnish to the toast proposed by Rev. Limberg was so short and spicy, the latter thought he would get a more lengthy speech out of him by asking him to explain the meaning of that passage of Scripture, "It is not good for man to be alone." The response was, "Where ignorance is bliss 'tis folly to be wise." The young pastor and the fair lady at his side seemed to be blissfully ignorant of a great many things going on around them that evening. When the supper was ended, and Rev. Prugh thought the fun was about over, Mr. Otto Limberg rose, and, with a very neat address, presented Rev. Prugh, in the name of the congregation, with a purse of \$50, as a token of their appreciation of his services, performed so faithfully and willingly during the absence of a pastor.

Rev. Prugh thought the matter was now becoming rather serious, and taking the present he rose and, in a very touching manner, heartily thanked them for this unlooked for kindness and additional surprise. Then, requesting all to rise, he gave expression to his deep feeling in a prayer of thanksgiving to God, and of blessing upon the kind people of the Butler congregation. It was nearing the midnight hour when all returned to the parlor, and for the next hour or two, all were so merry that "Piety Hill" seemed in danger of losing her equilibrium.

After the company had dispersed, and Pa Prugh again sought his sanctum, his tender heart overflowed with gratitude for such a surprise of good will from those to whom he had so freely given of the word of life, hoping for nothing in return, and he was found at a late hour, still up, with big tears in his eyes.

The editor will please pardon us for presuming to take up so much space in his valuable paper with an account of what, to many, will seem of so little importance, but which in the somewhat monotonous life at an orphan home, was an evening never to be forgotten. H.

Another Congregation Organized.

To the list of Reformed congregations in Westmoreland county another has been added. For some time it has been felt that there is an opening for the Reformed church at Bethany Station—a village of about fifty-five dwelling houses along the south west branch of the P. R. R.

Divine service had been held there, now and then, for a period of ten or twelve years, by the pastor of the Mount Pleasant charge, and an effort or two made to occupy the territory permanently, but the fullness of time had not yet come.

On January 25 the Westmoreland Classis authorized the pastor of the Scottsdale charge with the assistance of the pastor of the Mt. Pleasant charge, to organize a congregation there.

These pastors, with the aid of Rev. C. R. Dieffenbacher and Prof. Cort of Greensburg, held, in the school-house at that place, a series of services beginning on the evening of Feb. 22 and concluding on the following Sunday afternoon.

Notwithstanding the falling rain, melting snow, and swelling streams, a score of persons besides the ministers assembled on Saturday afternoon, February 26, and the organization was effected with thirteen members, nearly all of whom belonged to the Zion congregation, three miles south of Bethany Station.

The service on Sunday after was an impressive one. After an appropriate discourse by Prof. Cort, four persons—all heads of families—were confirmed, two of them receiving baptism. A girl 14 years of age, was baptized.

The sacrament of the Lord's Supper was administered to the members and some others belonging to neighboring congregations.

An effort will be made to erect a house of worship during the coming summer. The citizens of the vicinity feeling the need of a church in their midst, are willing to assist the members in putting up a building.

It is ardently hoped that the expectations of the Classis will be realized, and a good work done to the glory and praise of the Great Head of the Church. GAMMA.

A Set of Reviews for Sale.

Anyone wanting to purchase a set of Mercersburg Reviews should address
REV. H. F. KERNER, Latrobe, Pa.

Installation of Rev. J. David Miller.

In the evening of Tuesday, the 22d ult., Rev. J. David Miller was installed pastor of the Shippensburg Charge, in Shippensburg, Cumberland Co., Pa. All the members of the committee appointed by Classis, and consisting of Revs. W. C. Cremer, P. A. Long and M. Z. Hittel, were present and took part in the services. Rev. A. H. Kremer, D.D., who was at one time pastor of this charge was present by invitation, and preached a sermon suitable to the occasion, in his usually forcible way, to the instruction and edification of the large congregation in attendance. Rev. G. W. Glessner, D.D., was also present and took part in the services. It was pleasant to witness the hearty welcome which the members of the church gave to Bro. Miller and his family after the services had been completed. The Shippensburg Charge seems to be in a reasonably prosperous condition, and Bro. Miller enters upon his ministry in this new field of labor with encouraging prospects. May the Great Head of the Church abundantly bless his labors to the glory of His own holy name. C.

A Card.

Since the death of Elder T. J. Craig the undersigned has been acting treasurer of the Pittsburg Synod, only, however, to the extent of paying the missionaries their past quarter's apportionments.

To avoid the expense of calling an extra session of Synod, the President, Vice-President and Clerk have united in requesting him to continue to act as treasurer until the regular meeting.

And by the same authority the treasurers of the several Classes are requested to forward the Synodical funds in their possession to
JOHN H. PRUGH,
Cor. Grant and Webster Ave.,
Pittsburg, Pa.

March, 1887.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Philadelphia.—At a special meeting of the German Philadelphia Classis, held on the 8th inst., in Zion's church, the following business was transacted: viz.: 1. The pastoral relation between the Rev. Nicholas Gehr and the Zion's church was, at their mutual request, dissolved. 2. The call of the aforesaid church presented to, and accepted by the Rev. Peter H. Dippel, was duly confirmed, and a committee appointed to install him. The committee consists of the Revs. N. Gehr, B. Forster, and Elder Geo. Ehrlen. 3. The Zwingle congregation of Harrisburg, Pa., hitherto in connection with Lancaster Classis, Synod of the United States, having been regularly dismissed for this purpose by said body, was received into connection with the German Philadelphia Classis, German Synod of the East. 4. The Rev. G. P. Seibel, formerly of Glassboro, N. J., presented a call from the Zwingle congregation of Harrisburg, Pa., which, being found in order, Classis confirmed. The committee to install him in his new charge consists of the Revs. N. Gehr, F. W. Berleemann and the elder of the Zwingle church. The above named brethren have already commenced with zeal and energy the great work of saving and curing souls in their new fields of labor. Even the feeble and sorely tried Zwingle congregation is taking a new start, and manifesting new signs of life and vitality. May the blessing of God attend the efforts of these brethren in their respective charges.

Everett.—Rev. J. W. Alspach has accepted a call to the Everett Charge. His P. O. address after April 1st, will be Everett, instead of Baldwin, Pa.

Du Bois.—At the recent communions held in this charge three persons were added to the church, one by certificate, one by renewal of profession, and one by baptism (*adult*) making twenty-one additions to the membership of the mission during the present pastorate. Although there is no prospect here of rapid growth, yet the general outlook is good, and pastor and people feel encouraged. Rev. R. E. Crum, is pastor.

East Berlin.—The Bermudian congregation of the East Berlin Charge, Rev. J. J. Stauffer, pastor, has received a new bell weighing 500 pounds, at a cost of \$95.00.

Bloomsburg.—Rev. J. S. Wagner, pastor elect and family reached Bloomsburg on the 1st inst., and in the evening a large number of the congregation assembled at the parsonage to give them a formal reception. Acting upon the theory that "the way to a man's heart is through his stomach," nearly every one took with them some sort of edibles and a bounteous repast was prepared of which all present partook. A song of welcome, written especially for the occasion by Mrs. M. E. Nuss, was rendered by the choir, after which a few brief remarks were made by Mr. Wagner; general good feeling prevailed throughout. Music was made to do duty whenever there was a lull in the conversation. The following is the song of welcome referred to above:

Welcome, thrice welcome, to our pastor;
Welcome to our Church once more.
Be thou our shepherd, guide us and lead us.
Teach us as we've been taught of yore.
Yes, teach us as we've been taught of yore.

Welcome, yes welcome to our pastor;
Welcome to this home of ours.
Oh! be our shield, in trials defend us;
Tell us of His wondrous powers.
Yes, tell us of His wondrous powers.

Welcome, yes welcome the chorus we're singing
And sweet let the glad Hosanna arise,
Yes, parents and children your tributes be bringing
And shout the glad tidings o'er earth and skies.

Freeburg.—The 31st session of the Pennsylvania Normal Music School, located at Freeburg, Pa., will open April 25, 1886. This well-known music school is under the directorship of F. C. Moyer and stands at the

A LIBERAL OFFER.

To and for NEW SUBSCRIBERS.

"THE MESSENGER" and a good book, the retail price of which is \$1 25, for \$2.00 Cash.

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2. To any one sending us the name of a new subscriber and \$2.00 cash, we will send a copy of the same, postpaid.

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head of all others of the kind. Those desiring a course in the art of music should first consider the advantages to be had at this school. Particulars can be learned from the director.

Saegertown.—Interesting and impressive communion seasons have just been passed through in the Saegertown charge. On February 20th, the holy supper was partaken of in the Saegertown congregation. For a winter communion and inclement weather the attendance was very good. Five persons were added to the church—one by renewal of profession and four by confirmation. The communion offering was \$13.

From Feb. 24th to 27th, services were held in the Watson Run church, culminating in the holy communion. On Saturday evening a class of eleven was set apart to the service of God by the solemn rite of confirmation. One person was received by renewal of profession. The offering was \$13.30. Rev. D. N. Harnish, of Butler, Pa., assisted the pastor during the week.

The \$100 asked for by the Synod for Wichita University has about been subscribed, and will be placed in the hands of the treasurer of Classis before the 1st of April.

During the short stay of nine months in the charge, the pastor has much to encourage him.

New Holland.—The missionary society of the Reformed church of New Holland is now in the third year of its existence. A peculiarity of this society is that it has no collectors. Its funds are the voluntary contributions of its members. Another feature is that the proceeds of the treasury are devoted to special objects of benevolence, and are therefore additional to other contributions made by the church and Sunday-school. The society has given \$10 to foreign missions, \$38 to a mission church in West Philadelphia, and last Christmas presented a beautiful communion set, at an expense of \$17, to a mission church in Kansas City, Mo., and has also devoted \$10 to the college to be erected in Wichita, Kansas.

The regular monthly meeting was held on Thursday evening. William L. Sigel, president, presided. Margie G. Sutton, secretary, read the minutes. Recitations were delivered as follows: Paul L. Gerhard, subject, "The Perishing;" Sallie Leed, subject, "Help One Another." A dialogue, entitled, "God's Call," was rendered by Lizzie and Mary Gerhard and Mabel Spotts. Referred questions were answered by Elias Groff, Michael R. Good and Margie G. Sutton, and Elias Groff gave the society a few words of encouragement.

Rev. D. W. Gerhard made a short address calling the attention of the society to the figures \$1 and \$200 on the blackboard. He said that for every \$1 this country pays foreign missions \$200 are paid for strong drink and its consequences.—*New Holland Clarion*.

Eddyville.—Communion was held in the Eddyville congregation, Rev. S. T. Wagner, pastor. Two young men were received into full membership by the rite of confirmation. A small class is being instructed in the catechism. A missionary society is doing well.

Brownback's Charge.—Rev. J. W. Meminger, pastor. At a recent communion at St. Peter's church six persons were received, making thirty-four additions in the charge this year. The members have increased their pastor's salary by an addition of \$300, and have remembered him in donations in the sum of \$200 more. The charge is in a very flourishing condition.

Maryland.

Frederick.—The *Frederick Daily News* of the 25th ult., contains quite a lengthy account of an entertainment of the Philomathean Literary Society of that city. The entertainment consisted of a concert of vocal and instrumental music and a lecture by Rev. E. R. Eschbach, D.D., whose subject was "What I saw in Utah and the Mormons." A large and appreciative audience was present. The lecture was the principal feature of the evening. The *News* says: "The lecture was delivered in a calm and impressive manner and abounding as it did in apt illustrations eloquent descriptions and unquestionable truths brought every heart in the audience to a state of feeling akin to the speaker. The descriptive features of the lecture gave a remarkably accurate and natural portrait of Utah in its entirety and of the Salt Lake region in particular. The statistical accounts of the growth of the Mormon colony, of the progress of the faithful, of the domestic habits of the people and the peculiar government to which they have come to submit was made remarkably interesting by the speaker's gentle and conservative style, by his deep feeling for the subject and by the very wide field for reflection comprised in the mere mention of the church of Mormon and the cunning and systematic leaders who have taken in hand the fate of the early followers of Brigham Young and their descendants. He justly blamed the government for its inaction in the matter of suppressing the doctrines of the Latter Day Saints and advanced some carefully considered theories in regard to the final extermination of the Mormon church as a body politic, which he plead with the statesmen of the day

Continued on 8th Page.

Business Department.

REV. CHARLES G. FISHER,
Superintendent and Treasurer.

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Life from the Dead,	\$4.00 per 100.
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NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

The Substantial Philosophy. Rev. J. I. Swander, D.D.,	\$1.50
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	.75
Lord's Portion. Rev. H. Harbaugh, D. D., Paper,	.25
Muslin,	.30
Service Book & Hymnal. Rev. W. F. Lichliter. Plain Muslin Red Edges	.25
Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	\$1.50
A Treatise on Baptism, Rev. J. J. Leberman,	.60
Recollections of College Life, Rev. Theodore Appel, D.D.,	1.25
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper,	.50
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A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	1.00
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	1.50
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies,	1.00
100 "	2.00
300 "	5.00
Directory of Worship, Muslin, Imitation Morocco,	.50
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OLD BOOKS AT REDUCED RATES.

Way-side Gleanings, by Rev. B. Bausman, D. D., former price, \$1.25,	.60
Christological Theology, Rev. H. Harbaugh, D.D., Single Copy,	.05
Dozen,	.50

Address,

Reformed Church Pub. Board,
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Miscellaneous.

On the Heights.

BY GEORGE F. NELSON.

High on a mount above the mist that flies
With dripping pinions from the panting
seas,
An eagle settles under sunny skies,
And plumes his crest in a caressing breeze.
Down where fierce surges shiver into foam,
And shrill cries thrill through the thunder-
ous rain,
A knightly pity leaves its peaceful home,
And bares its breast to share a stranger's
pain.
Look for thy true heights, O heart that
aspires,
Not in the breath that seems free from
earth's bars;
Hope's richest halo rims only from fires—
Love's humblest service is nearest the stars.
—The Churchman.

Selections.

Children are God's apostles, day by day,
Sent forth to preach of love, and hope, and
peace.

Light breaks in upon the soul gradually.
Even those cases that seem to have been
otherwise were not so; we fail to see them as
they were.

The last best fruit which comes to late per-
fection, even in the kindest soul, is tender-
ness toward the hard, forbearance toward the
unforgiving, warmth of heart toward the
cold, philanthropy toward the misanthrope.
—Jean Paul Richter.

Answers to prayer come to hearts that are
in the habit of praying, or that keep them-
selves in a praying spirit. If one live car-
nally, and in prayer falls on his knees only
when beset by some danger, he will be dis-
appointed; no answer will come to him.

It is no little thing, when a fresh soul
And a fresh heart, with their unmeasured
scope

For good, not gravitating earthward yet,
But circling in diviner periods,
Are sent into the world—no little thing,
When this unbounded possibility
Into the outer silence is withdrawn.

Personal.

Theodore Thomas walks ten miles every
day, and this gives his legs about the same
amount of exercise that a Wagner overture
gives his arms.

Mr. Thomas Beaver, of Danville, uncle of
Governor Beaver, and a former member of
the Board of Charities, has been spending
the winter with his daughter and grand-
children at the large hotel at Mentone. He
cables from there; "Badly shaken; otherwise
all right."

The King of Spain is going to give a party.
His Majesty has recently acquired the art of
walking, and he is naturally anxious to dis-
play his skill before a larger circle than that
in which he usually moves. It is stated that
in honor of the occasion, his Majesty will
wear his "first short frock;" and the fact
that he has never worn one before certainly
makes his ability to walk all the more
creditable. There will be a dance; but the
King does not dance. He will stand at the
door and present the guests with picturesque
memorandum books. A nurse will stand be-
side him, ready to receive him into her pro-
tecting arms if he is tired of being so long
on his feet, or if the presentation of pictur-
esque memorandum books should pall.

The Emperor of Germany neither smokes
nor snuffs, but is very fond of flowers and
fresh air. "Mehrluft, mehr Luft" is a de-
licacy he is in quest of. He drinks very
little wine, but has a good appetite for solid
nutriment. He is an early riser—he sleeps
on a very hard bed under the lightest of
covering—and his first meal is a cup of coffee
and a biscuit. His midday meal is taken as
if he had suddenly dismounted at a wayside
inn and desired to snatch a morsel of nour-
ishment before pressing on to engage the
enemy. On the ledge of a bookcase bearing
the inscription *Kriegsgeschichte*, the em-
peror's frugal lunch is placed, which he al-
ways takes alone, not even sitting down the
while, but wandering about the room opening
a volume or examining the various objects of
art and beauty stored in perplexing profusion
around.

Science and Art.

A marble statue, "A Young Athenian
Girl," standing in the Louvre near "The
Venus of Milo," was bought by the French
ambassador of a peasant and successfully
smuggled out of Greece, thus showing more
love of art than law on the part of the am-
bassador.

A little altar found in the Sallustine Gar-
dens at Rome, has carved upon it small Cu-
pids representing the seasons. It is suppos-
ed to be a Græco-Roman work of the time
of Hadrian. The decorative designs are re-
markably fine and the symbolism of the sea-
sons is most expressive.

A firm of Berlin engineers is now making
a device for signalling the passage of a train
by means of mercury. The deflection of
one rail of the line caused by the passing of
a train is caused to press upon the elastic
diaphragm of a vessel fixed under the rail,
and containing mercury. The mercury is
forced up a side tube so as to complete an
electrical circuit and ring a bell or work some
other indicator.

An ingenious application of photography
has been made at the Chancelade quarries
near Perigueux, where an accident occurred,

caused by the caving of the walls. Five
persons were imprisoned in the rocks and no
means were at hand to rescue them. To
find out where they were, a shaft twelve
inches in diameter was bored, and down this
was slid a tube, near the end of which was
a small photographic camera surrounded by
a battery of electric lights. The camera
moved on a point so that it could be pulled
up or down by pulling a cord. With this
apparatus a number of good negatives were
taken. The effects of the disaster were lo-
cated, and excellent pictures of the faces
of two corpses were obtained, showing that
it was useless to proceed further in the ex-
cavations.

The important statement is made that the
original scheme of the Panama Canal has
been abandoned and a new one adopted.
It was to be a level ditch between the two
oceans, like the Suez Canal, through which
vessels might pass smoothly, and without
obstruction, from the Pacific to the Atlantic.
It is to be a canal with the Pacific end six-
teen feet higher than the Atlantic end, and
having therefore a fall of sixteen feet in the
forty-four miles of its course. The only way
for ships to get through such a canal is with
the aid of locks and dams—and so it is to
be a locked ditch after all. This is a degrada-
tion of the original project, and it may have
an important effect on the sanguine invest-
ors in France who have put \$250,000,000
into the enterprise. The passage of a ship
through locks and dams is slow and tedious,
and if the commerce seeking transit be-
tween the two oceans shall prove to be as
great as the estimates make it, the Lesseps
canal will demonstrate the pressing need for
another scheme of transit for that region—
the Eads ship railway across the Isthmus of
Tehuantepec.

Items of Interest.

A general assembly of German theological
students, convened in Kiel, unanimously
resolved against the exemption of theo-
logical students from compulsory military ser-
vice.

J. C. Beiser, who was fined fifty dollars
in the police court Atlanta, Ga., for violat-
ing the prohibition law several weeks ago,
appealed to the city court, and being con-
victed was fined \$1,000 by Judge Howard
Van Epps.

Agents of the British government are buy-
ing horses, and those of the German go-
vernment are buying large quantities
of oats, wheat, and other grain in this
country for their armies. This indicates
an expectation of war in Europe before
long.

Two Mormon missionaries have been
engaged in preaching and proselyting in
secluded portions of Fayette county, Pa.,
and in Garrett county, Md. The school-
houses in which they preached were closed
against them, and they left for West
Virginia.

The local Board of Health at Des Moines
"has arrested and quarantined" a clergy-
man who in defiance of the ordinances for-
bidding public funerals in such cases, has
conducted the funeral services over children
who died of diphtheria. The State Board of
Health has sustained the action of the local
Board.

A Georgian relates that some years ago
while he was deer hunting, a buck was start-
ed that was seen to carry on its horns a
round, white object. The deer was shot,
and its burden proved to be a human skull.
One of the sharp horns had been driven
into it so far that the buck could not dis-
lodge it. There are tragic possibilities in the
story.

There has been much discussion in art
circles as to whether the famous "Horse
Fair," by Rosa Bonheur, in the Stewart
collection, is the original canvas or a replica.
A letter received recently comes in very op-
portunity to settle the vexed question. It is
dated Leo Palmiero, Nice, and is from Earn-
est Gambart, a Belgian and the leading pic-
ture dealer of London. He says the Stewart
canvas is the real and true original, and only
large size "Horse Fair."

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch Street.

"CONCERNING THEM WHICH ARE ASLEEP."
We have received from the American Tract
Society, 150 Nassau street, New York, a
beautiful little treatise on this subject by
John O. Means. It is a most suitable word
of consolation to send to a friend under be-
reavement, and is done up in neat envelope
ready for mailing. For sale at 1512 Chest-
nut street.

THE BROOKLYN MAGAZINE for March has
the following contents:—"Is the American
Woman Overdressed?" "Queen Elizabeth
and her Suitors," "My First Cigar," "Stories
and Memories of Washington," "Old Man
Daggs," "The Evils of Unequal Marriages,"
"The Boyhood of Clark Russell," "The
Servant Girl Problem," "Turkish Women at
Home," "Young Men and Single Life,"
"Women in China," "Is the American Po-
lite?" "Our Familiar Sayings," "Enterprise
in Business," while Mr. Beecher closes this
number of rich variety and interest with four
of his sermons, revised by himself. The
Brooklyn certainly gives its readers a great
deal for their subscription of \$2 a year, or
buyers of single numbers, for 20 cents.

The Brooklyn Magazine, 130-132 Pearl
street, New York.

The March WIDE AWAKE has for frontis-
piece one of Hassan's "wet-day pictures,"
entitled "A Late March Afternoon." The
contents are—"Blind Milton," "Fairy Folk
All," "Just Seven Years Old," "Monte-
zuma's Gold Mines," "Romulus and Re-
mus," "Howling Wolf and his Trick-Pony,"
"The Dish-Rag Bonnet," "The Coral
Country." But perhaps the most interesting
features are among the unillustrated articles
which include "the Longfellow papers,"
"Longfellow and the Children," "A New
England Flower," "Nan's Bambino," "A
Boy's Lawsuit," "A Colorado Wasp," and
"Search Questions."

Only \$2.40 a year. D. Lothrop & Co.,
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LITTELL'S LIVING AGE. The numbers of
Littell's Living Age for the weeks ending
March 5th and 12th contain—"The House
of Douglass, Edinburgh Review; An Old
Couple, and About Fiction, Contemporary
Review; Robert Southey, National; Among
the Transylvanian Saxons, and The
Doctor, Blackwood's Magazine; A Lover of
Leisure, and Wit and Wits, Temple Bar;
The Seventh Earl of Shaftesbury, and An
Obscure Archipelago, Leisure Hour; The
Evangelical Revival of the Eighteenth Cen-
tury, Macmillan's Magazine; The Dead
Cities of Belgium, Gentleman's; with instal-
ments of "Major and Minor," "The Strange
Story of Margaret Beauchamp," "A Secret
Inheritance," and "Richard Cable," and
Poetry.

For fifty-two numbers of sixty-four large
pages each (or more than 3,300 pages a year)
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\$10.50 the publishers offer to send any one
of the American \$4.00 monthlies or weeklies
with the Living Age for a year, both postpaid.
Littell & Co., Boston, are the publishers

Married.

February 22, 1887, in New Holland, by
the Rev. D. W. Gerhard, Mr. E. L. Sutton to
Miss Annie Bender, both of Lancaster Co.,
Pa.

February 27th, 1887 at the home of Mr. A.
Greene Arment-out, near McGeheysville,
Va., by Rev. B. R. Carnahan, Mr. Joseph L.
Maiden to Miss Sallie J. Pirkey, both of
Rockingham county, Va.

March 3, 1887, at the home of the bride's
father, by Rev. W. I. Stewart, Mr. John B.
Musser to Miss Anna B. Bashore, both of
Camp Hill, Pa.

March 3rd, 1887, at the home of the bride's
parents, near Greensburg, Pa., by Rev. L.
Cort, Mr. Wm. H. Blank to Miss Ella J.,
daughter of Elder W. R. Barnhart. All the
elders of the Second Reformed church,
Greensburg, Pa., were present on this joyous
occasion.

On the 7th inst., at the home of the bride's
parents, by Rev. H. H. Sandoe, Mr. Samuel
Lutz, of Montana Territory, to Miss Sadie
Shaffer, of Harmony, Butler county, Pa.

Obituaries.

Obituaries to be inserted must be no longer
than three hundred words.

Tribute of Respect

From the Ladies' Aid Society of the Reform-
ed church of Center Hall, Pa.

WHEREAS, It has pleased Almighty God,
in His all-wise Providence, to remove our
beloved sister, Margaret E. Alexander, from
our midst, and, by means of the angel of
death, to translate her from the church milit-
ant below, to the church triumphant above;
therefore,

Resolved, That we bow in submission to
the will of our Heavenly Father who doeth
all things well.

Resolved, That we will ever cherish the
memory of our departed sister, and that we
will strive to emulate her patience and re-
signation in the midst of suffering, her trust
in Christ, her interest in her church, and her
obedience to the will of God.

Resolved, That we extend our sympathy to
the bereaved sister and brothers, and direct
them to God, whom they know to be the
source of all comfort and consolation.

Resolved, That these resolutions be re-
corded in the minutes of our Society, and
that they be published in the Center County
Times, the Center Reporter, and the MES-
SENGER.

MRS. MARY NEFF,
MRS. ELIZA MEYER,
MRS. ELLEN FLEMING,
Committee.

DIED.—February 14, Mrs. Robert McElroy
of Irwin, Pa., in her 63rd year.

Mrs. McElroy has for many years been a
faithful member of the Reformed congregation
at Irwin. She was born and married in
County Down, Ireland. In 1854 she came
with her husband and family to this country.
Since then the family has resided in West-
moreland county, Pa.

Mrs. McElroy was the mother of nine
children, four of whom preceded her to the
better world. The ashes of two of these lie
in the old country. The deceased in her
young days dedicated herself to the Lord
and became a member of the Presbyterian
church.

A number of years ago, because the church
to which she originally belonged, was situ-
ated at an inconvenient distance from her
home, she and her husband connected them-
selves with the Reformed church at Irwin.
For the last several years she has been in
delicate health. Her disease finally assu-
med the form of consumption which brought
her life in this world to a close on the above
mentioned date.

Mrs. McElroy was a Christian of strong
faith and fervid piety. She was naturally
kind and tender-hearted. The poor and
needy never appealed to her in vain for aid.
She was faithful in the discharge of her
duties towards the church. When she was
not in her place in the sanctuary on the
Lord's Day or at the communion table it was
because she was providentially prevented.
She was very fond of religious literature.
She read her Bible diligently, as also the
MESSENGER, the "Orphan's Friend," her
prayer-book, and other religious books. She
prayed daily, and especially during the last
several years she meditated much on the
heavenly world. She looked forward with
joy in the hope of meeting her departed
children and other friends in that happy
home above. On the day of her burial her
pastor bore testimony to her Christian
character by saying that he considered her
one of the best persons to whom he had ever
been called to minister in spiritual things.
Blessed are the dead who die in the Lord.
A. E. T.

DIED.—At Cressona, Pa., Feb. 20, 1887,
Mrs. Margaret Forrer, aged 64 years, 4 mos.,
and 28 days.

DIED.—At Cressona, Pa., Feb. 8, 1887,
John L. S. Moyer, M.D., aged 27 years, 5
months and 14 days.

DIED.—In Friend's Cove, Feb. 2, 1887,
Adam K. Diehl, aged 47 years, 10 months
and 10 days.

Acknowledgments.

Foreign Missions.

AMOUNTS RECEIVED AT HARRISBURG, PA.,
FROM DECEMBER 25, 1886, TO AND INCLUD-
ING MARCH 4, 1887.

Rev. Wm. M. Deatrick, Mercersburg, Christmas offering,	\$10 00
Agnes Rosenrath, Linton, Indiana, per Gerhard Schloot,	50 00
Rev. S. R. Bridenbaugh, Christmas offering of Bloomsburg Ref. S. S.,	16 25
S. N. Hench, treas. Heidelberg Ref. S. S., York, Pa., per Pastor F. J. Saurer, Christmas offering,	25 09
Friend of Foreign Missions,	42 50
Rev. M. Triebner, from Ref. ch., San- dusky, Ohio,	18 00
Rev. Aug. Toensmeier, Ironton, Ohio, from Ref. S. S. of Ironton, O.,	15 00
Rev. A. E. Baichley, Ref. S. S., Far- mersville, Ohio,	5 00
S. School 4th Ref. ch., Cleveland, O., per Rev. N. Wiers,	6 38
Rev. S. S. Meyer, from Bethany Ref. S. S., Marysville,	4 12
Rev. H. S. Garner, treas. Westmore- land Classis, Christian Workers, 2nd Ref. ch., Greensburg, Pa., 20.00; 1st Greensburg Ref. ch., 20.00; an unknown member of Greensburg church, for lady missionaries, 10.00,	50 00
I. G. Gerhart, treasurer Tohickon Classis, from Nockmixon S. S., Pastor Rothrock,	10 00
Miss Kate Swager, treasurer Infant department S. S., Salem Ref. ch., Harrisburg,	3 12
Henry Wirt, Esq., treas. S. S. Ema- uel's Ref. ch., Hanover,	100 00
Sebastian Ebinger, Philadelphia,	2 00
Rev. Thos. S. Johnston, D.D., treas. Lebanon Classis, from children of John and Mary Bessler, Lebanon, Pa., viz., John Heilman, Charles Oscar, Helen Barbara, and Adella, one dollar each,	4 00
Rev. George E. Addams, from St. Peter's congregation, Landisburg charge,	27 70
V. P. Vanhorn, from Mrs. J. H. Landis, Gleanings 1st Ref. church, Dayton, Ohio,	2 17
Water Street charge, Pa., Rev. C. U. Heilman, pastor, a Christmas gift, of which 25.00 is for the support of Ja- panese girl "Katomi," who is being supported by Mercersburg charge,	120 00
Peter Hormel, White Ash, Allegheny county, Pa., seven dollars, of which one dollar is from his brother, and two from his mother, and four dollars from himself,	7 00
Rev. A. R. Thompson, pastor Stone church, Pa., from Christ's Reformed S. school,	10 00
Rev. Aug. Becker, Agt., Cleveland, from Ernst Minnecker, Breslau, Long Island,	3 00
Rev. R. B. Reichard, from Trinity Ref. S. S. New Lisbon, Ohio,	2 30
Rev. John Bachman, from Mrs. A. M. Schiff, Cincinnati, Ohio,	5 00
O. O. Alspach, secretary pro tem. Ref. church, Thornville, Ohio,	20 00
Rev. John T. Wagner, (Berlin, Pa.), treasurer Somerset Classis, viz.: St. John's cong., Paradise charge, Pas- tor Evans, 5.50 from Zion's charge; J. S. Wagner, pastor, viz., Mt. Zion, 5.53; St. Paul's, 1.00; St. Luke's, 1.90; Trinity, 1.85; in all, 10.28,	15 78
Ladies' Missionary and Aid Society of St. Paul's, Wilhelm congregation, Paradise charge, Pastor J. M. Evans, for school building, 10.00; for mis- sionary purposes, 22.67,	32 67
Rev. Thos. S. Johnston, D.D., treas. Lebanon Classis, from Bismarck Ref. ch., Pastor A. J. Bachman,	5 00
Rev. C. Borchers, 606 Hanover street, Baltimore, viz.: from members of 4th Ref. St. John's church, M. Hoengen, 5.00; Mrs. Foerster, 25 cents; Mrs. Hamner, 50 cents; Mission boxes, 2.43; Pastor, 43 cts.; in all, 8.61; from Mission boxes of the school, 4.39,	13 00
Rev. M. Loucks, from Burl Zartman, of Kirkersville, Ohio,	4 00
Geo. Hill, Esq., treasurer East Susq. Classis, from Weatherly charge, 7.77; Uniontown charge, 20.00,	27 77
Rev. J. F. Busche, D.D., New York, viz.: George Breit, 24.00; Ludwig Renn, 20.00; missionary meetings collection, 6.00,	50 00
Rev. D. W. Gerhard, New Holland, Pa., from S. S., 5.70; pastor's family box, 1.25,	6 95
Rev. J. Otto Vitz, from St. John's cong., Newville charge, 1.50; Cath. Schug, 50 cents,	2 00
C. Knepper, Mansfield Valley, Pa., Ladies' Miss. Society, Grace Ref. ch., Alcony, Miami county, O., per John Schindler, agent,	3 00
James T. Reber, treasurer Schuylkill Classis, from Henry Moyer, Schwarz- wald cong., Rev. A. S. Leinbach, pastor,	10 00
Rev. M. A. Smith, from St. John's ch., Nazareth, Pa.,	2 00
D. H. Krauser, treas. St. John's Ref. S. S., Milton,	10 00
Rev. F. A. Ruple, treasurer Juniata Classis, Huntingdon charge, 30.00; Missionary Society, Bedford cong., 17.74,	7 03
Elder Wm. H. Seibert, for Salem Ref. church of Napa, California, Pastor De Lyre,	47 74
Rev. Simon S. Miller, treas'r Maryland Classis, viz.: S. S. Ev. Ref. church, Frederick, Md., 47.50; Missionary Society St. Paul's Ref. church, Mid- dletown, Md., 24.90; cong. of same church, 18.75; Manchester charge, Md., 3.50,	3 00
Rev. M. Bachman, Baltimore, Md., from Widow Weinle, 1.50; and from Reformed S. School of his church, 5.50,	94 65
Rev. J. M. Schick, from Ref. cong., Myersdale, Pa.,	7 00
Nicholas Wetzel, from Ger. Ref. Beth. cong., Phila.,	15 00
A. Pfomom, from L. Metzgar, per Rev. B. Forster, Bridesburg, Pa.,	5 52
J. C. Reber, treas. 1st Ref. ch., Dayton, Ohio,	5 00
John Hoffman, Wellesley, Ontario, Canada, per Aug. Becker, Clevel- and, Ohio,	58 46
Rev. B. F. Bausman, from Shepherds- town and Kearneysville Ref. S. S.,	5 00
	8 10

Children's Miss. Soc. Ref. ch., Mer- cersburg, Pa., Rev. Knappenberger, towards educating "Katomi," Ja- panese girl,	27 00
Rev. H. S. Garner, treas. Westmoreland Classis, viz.: Miss. Society, Mount Pleasant, Pa., for Sendai, 15.00; Pleasant Unity charge, Rev. Dieffen- bacher, pastor; St. Luke's S. S., 13.30; St. Paul's S. S., 7.70,	36 00
H. A. Forney, treas. Board of Syst. Ben., North Carolina Classis, viz.: Concord Miss. S. S., Children's Day collection, 2.80; Newton Ref. S. S., Catawba charge, Christmas offering, 13.55,	16 35
Rev. M. G. I. Stern, Indianapolis, from Rev. C. Shaaf, St. John's cong., Fort Wayne, Ind., 10.00; Rev. E. Furer, Florida cong., Defiance chge., 5.00,	15 00
Y. M. C. A. Heidelberg College, Tiffin, O., E. E. Weller, treas.,	9 43
E. R. R.,	2 00
Rev. W. A. Haas, treasurer W. Susq. Classis, Reformed S. S., Dreisbach cong., Pastor Dietz,	7 50
Rev. W. Walenta, from Cath. Wacker of St. Luke's German Ref. church, Philadelphia,	1 00
Rev. J. B. Kniest, Philadelphia, from Mr. Lenz, of Emanuel's Ref. ch., West Philadelphia,	3 00
Rev. S. B. Kissell, from Ref. S. S. Car- lisle, Pa., 15.00; two lady members of the church, 2.00,	17 00
W. L. Hoover, Philadelphia,	5 00
Ladies' Soc. Ref. ch., Gallion, Ohio, per Rev. J. H. Klein, pastor,	10 00
Rev. J. F. Butler, from Ref. Mission, Altamont, Illinois,	5 00
Rev. J. A. Hoffheins, Martinsburg, W. Va., viz.: S. S., Lovettsville, Va., H. St. John Rinker, pastor, 10.00, and S. S. Martinsburg, W. Va., 26.95,	36 95
Rev. A. E. Dahlman, from S. S. of St. Paul's Ref. Ger. church, Phila., Zionsville Ref. Miss. Soc., Pa., per Rev. Eli Keller, pastor,	8 00
Mrs. Elizabeth Rebaugh, Harrisburg, Pa.,	25 00
Rev. John P. Stein, from Sweigart Mis- sion, Rehersstown, Pa.,	10 00
Soc. Rehersstown, Pa.,	12 00
Hon. W. U. Hensel, legacy of Mrs. Anna K. Uhler, deceased, 1000.00, less collateral inheritance tax, 50.00,	950 00
Fritz Feller, Newton Stewart P. O., Ind., per Aug. Beck,	1 00
Rev. S. N. Callender, D.D., Rocking- ham, Va., viz.: Priscilla Evers, 2.00; Women's Miss. Soc., St. Michael's cong., 10.29,	12 29
Mrs. M. Loucks's S. S. class 1st Ref. ch., Dayton, Ohio,	7 00
James T. Reber, treasurer Schuylkill Classis, from Orwigsburg chg., Pastor Leisse,	25 00
Rev. Edmund Erb, from Ref. congre- gations near Lincoln, Neb.,	3 60
Mrs. Mary J. Foutz, treasurer Mary and Martha Miss. Society, German- town, Ohio,	20 00
Rev. J. W. Santee, D.D., Cavetown, Md., from S. S. scholars of Mrs. Mary E. Fisher class, Harbaugh congregation,	4 00
Rev. J. J. Excell, from Immanuel's Ref. S. S., Reedsburg charge, O.,	4 00
Ladies' Foreign Miss. Soc., Ref. ch., Fremont, Ohio, per Rev. J. I. Swand- er, D.D.,	5 00
Rev. C. B. Heller, Heilig's Mills, Row- an county, N. C., viz.: Grace Ref. S. S., 32.36; Bethel Ref. S. S., 28.64,	61 00
Rev. Simon S. Miller, treas. Maryland Classis, viz.: Third Ref. church, Baltimore, for schooling girls at Sendai, two years' instruction, 100.00; Woodberry Mission, Child- ren's Day, 23.40; Mount Pleasant cong. Miss. Society, 15.00; Grace Mission Zwilling Mem. Day, 10.00; Silver Run charge, 8.25,	156 65
Rev. Moritz Noll, Regersville, Ohio, viz.: Miss. Soc., Regersville, 9.15; Miss. Soc., Stone Creek, 6.14; Frauen Verein, Regersville, 10.00,	25 29
Adam Meish, Martinsburg, W. Va., per Rev. J. A. Hoffheins,	1 00
Rev. T. S. Johnston, D.D., treas'r Le- banon Classis, from Berne Ref. ch., Pastor S. A. Leinbach,	30 00
Frank M. Hobson, treas. Freeland S. S. at Collegeville, Pa., 29.00; of F. M. Hobson, treas. Trinity Christian church at Collegeville, Pa., 47.00,	76 00
P. M. Land	

Religious Intelligence.

Home.

The contributions for missionary objects made by Trinity Reformed church, Boston, Rev. Philips Brooks, pastor, have amounted to \$365,000 in ten years.

Dr. Edward Judson, of New York City, appeals to the Baptists to celebrate the 100th anniversary of the birth of his father, Rev. Adoniram Judson, August 9, 1888, by building a church for the working people in the lower part of the city.

Archbishop Ryan prohibits the reception by Catholic hospitals of any of the proceeds of the late charity ball in this city, and the Presbyterian hospital declined the same last year. So the surplus was distributed among charitable institutions less scrupulous.

Professor M. B. Riddle, of Hartford Theological Seminary, will go to the Western Theological Seminary, at Allegheny City, Pa., to fill the chair of New Testament Literature and Exegesis, in succession to Professor Warfield, who has accepted a call to Princeton College.

Bishop Becker, of Savannah, has issued an order as to marriages which is of importance to Catholics. In no case will marriage ceremonies be allowed to be performed after dark, and ministers are warned not to make arrangements for or perform marriages after nightfall.

The Annual Philadelphia Methodist Episcopal Conference will open its session on March 17th, in the Wharton St. M. E. church, Rev. W. P. Paxson, D.D., pastor. Bishop R. S. Foster, of Boston, will preside. Ordination services will be held by the Bishop on Sunday, March 20th. The anniversary of the Historical Society will be held on Wednesday evening, March 16th; of the Educational and Freeman's Aid Societies on the following Thursday evening; and the missionary anniversary will be held on Monday, the 21st.

In the Catholic church of the United States there are now 1 cardinal, 12 archbishops, 61 bishops, 7,658 priests, 1,530 ecclesiastical students, 6,970 churches, 3,281 chapels, 36 theological seminaries, 88 colleges, 593 academies, 485 charitable institutions, 2,697 parochial schools and 535,725 pupils in attendance at these schools. In the diocese of Boston there are 400,000 Catholics. And it is claimed that out of every eleven children born in Boston seven are Catholics. The archdiocese of New York has 600,000 Catholics, while the Catholic population of Brooklyn is about 250,000. Most of the other dioceses show a similar relative strength.

A novelty in Roman Catholic worship, is the congregational singing in the church of the Paulist Fathers, New York City. A hymnal is used, and a large number of excellent tunes have been composed by Father Alfred Young. The singing, which at first went hard, has proved a great success. Some of the hymns are those commonly used in Protestant churches, but altered where necessary to meet Catholic requirements. Father Hughes, one of the priests of this church, declares that "Congregational singing is one of the most powerful means of awakening the religious emotions of the people, and at the same time the truths contained in the hymns are impressed on the minds of the people." This is nothing new to Protestants.

Foreign.

The desire for a liturgical service is rapidly growing among the Nonconformists of England.

Canton Freiburg in Switzerland founded a New Roman Catholic university, furnishing the necessary buildings and \$500,000 endowment.

The city authorities of Paris have done their worst to expel every trace of religious influence from the public schools. Military drills and theatrical representations have taken the place of religious instruction. But the former have proved to be too expensive, and the latter too demoralizing, on account of the worthless character of the plays.

The English Catholic Directory states that there are now 5,820,000 Catholics in Great Britain and Ireland. The Catholic population of Scotland alone is 350,000, there being 220,000 Catholics in the archdiocese of Glasgow. The Catholic population of England is over 1,500,000. The Catholic population of the British Empire is more than 10,000,000. The total number of Roman Catholic Bishops in the world is 1,187.

A parliamentary return just issued shows the relation of the Irish magistracy to the different religious bodies. There are, it appears, in Ireland as many as 5,065 magistrates. Of these, 3,780 are Protestants, 1,229 Roman Catholics, and 7 of other religious persuasions, the special religious proclivities of 49 being unknown. Of the Protestants, 3,343 are Episcopalians, 326 Presbyterians, 52 Methodists, 30 Quakers, and 29 Unitarians.

The annual expenses of the Pope are about 8,000,000 lire. Theodoli, the majordomo of the Vatican, has recently made the following estimate of the income of the Papal treasury to be expected during the year 1887. The money deposited in English banks by Pius IX brings an annual interest of 4,500,000 lire; the rents from Papal real estate are 1,000,000 lire; and the Peter's pence is estimated at 1,500,000 lire. According to this there will be a deficit of about 1,000,000 lire for 1887.

A cable despatch from Rome announces the death of Father Beckx, late General of the Society of Jesus. Father Beckx was, perhaps, the most remarkable man in the Catholic church during the pontificate of Pius IX, and one of the most remarkable that church has produced for centuries. The General of the Jesuits always exercises immense influence in the councils of the church—in fact, next to the Pope himself, he is the most powerful man in it. But few men who have filled that exalted office, able though they all have been, have exercised as much influence on the Catholic world as the talented, energetic, uncompromising, and clear-headed successor of Loyola who has just died.

ABANDONED!

A Picture of the Desert that Finds Its Application in Many Homes.

One of the most vivid pictures produced in recent years was that drawn for a London illustrated journal representing General Gor-

don seated in a sandy waste of Africa clutching his country's flag and his Bible in one hand and a trusty weapon in the other, while round about him, closely environing him on every side, perched a flock of lean and hungry vultures. Traced in the sand at his feet was the name "Khartoum," and under the masterly artistic conception, which events subsequently tragically verified, was the single word—"Abandoned!" The picture derived much of its force from the fact that the face of the solitary man, on which despair and hopelessness were written, was that of a hero whom all the world honored. In every town and city throughout this broad land are heroes who have become martyrs to medical science just as was Gordon a martyr to military art. They have been "abandoned" by their physicians and given up to death in the tenderest language that their genial practitioner can command. For years the sufferers have taken medicines of all kinds that did not cure. They have continued to grow worse, until Death was knocking at the door of the house. Drs. Starkey & Palen, No. 1529 Arch Street, Philadelphia, Pa., no longer need to recommend their Compound Oxygen treatment for the lung and other chronic diseases. It is already prescribed by hundreds of reputable and progressive physicians of the old and new schools. It has entered many thousand homes in the neat and convenient form of the Home Treatment. In *Health and Life*, a quarterly published by them, they record in each number cases of patients who have been abandoned by other physicians. The number for October, 1885, had thirty such reports. This paper and a valuable pamphlet showing its manifold virtues in healing the sick by the natural and rational process of building up the shattered body will be sent free by mail or handed to those applying in person at their office.

God never made two men alike, and, if He did, one of them was of no account.

The *Court Journal* (London) says: "Lundborg's Edenia and Marchal Neil Rose are both remarkable for delicacy and richness, and for the permanence of their sweet smelling savour."

It is mighty hard to keep a 200 pound sleek Methodist straight.

HORSFORD'S ACID PHOSPHATE

As a Tonic.

Dr. John Gardine, Athens, Ga., says: "In dyspepsia, accompanied with prostration from mental overwork, I think it is a fine tonic."

A man will never be what he ought to be until you show him what he is.

An excess of animal food and a partial closing of the pores of the skin, during the winter months, cause the system to become filled with impurities. These can be removed and the blood purified and invigorated by taking Ayer's Sarsaparilla. Price \$1.

I despise these little two wheeled Christians.

YOU CAN'T READ THIS without wishing to investigate, if you are wise. Send your address to Hallett & Co., Portland, Maine and you will receive, free, full information about work that you can do and live at home, wherever you are located, at which you can earn from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. Capital not required; you are started free. All is new. Both sexes; all ages. Snug little fortunes await all workers.

The highest exercise of charity is charity to the uncharitable.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

SKIN & SCALP CLEANSER
PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50c.; Resolvent, \$1; Soap, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by Cuticura Medicated Soap.

ELY'S CREAM BALM when applied into the nostrils, will be absorbed effectually cleansing the head of catarrh virus, causing healthy secretions. It allays inflammation, protects the membrane of the nasal passages from additional colds, completely heals the sores and restores sense of taste and smell.

Not a Liquid or Snuff. A Quick Relief and Positive Cure.

A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROTHERS, Druggists, Owego, N. Y.

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To Consumptives.—Many have been happy to give testimony in favor of the use of Wilbor's Pure Cod-Liver Oil and Lime. Experience has proved it to be a valuable remedy for Consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

A GREAT MISTAKE has heretofore been made in the treatment of rheumatism, neuralgia, and nervous or sick headache. This is evidenced by the failure on the part of thousands of sufferers to find relief, even though they have exhausted the skill of various physicians and tried numerous so-called remedies. To such Athlophoros is offered as a safe, sure, and quick cure. Its success has been phenomenal, and yet it is not surprising because it will do all that is claimed for it. The Athlophoros Co. will gladly refer any who desire to make an investigation to reliable parties who have been cured by it.

Warrensburg, N. Y.
Enclosed find postal note for one-half dozen bottles of your Athlophoros. It is wonderful how it cures every case where I can persuade them to try. The sales are increasing. My sister-in-law was given up to die by the doctors; they sent for me; I took a bottle of Athlophoros and persuaded her to try it, the second dose gave relief. She had not lain in bed for two weeks; the next night she went to bed and slept all night; in one week she was up and at work around the house. Many thanks.

Mrs. Jno. D. Nutting.
It is owing to Athlophoros that I am alive. I have suffered with inflammatory rheumatism for years, most of the time being perfectly helpless. But one bottle of Athlophoros has cured me. There is nothing like it for the speedy relief and permanent cure of rheumatism, so I recommend it to all, knowing it will accomplish what it claims to do.

Mrs. E. Vickers,
46 Pleasant St., Waterbury, Conn.

F. C. Hazard, Upper Lisle, N. Y., says: "I had neuralgia in the head and neck, and Athlophoros cured them."

Every druggist should keep Athlophoros and Athlophoros Pills, but where they cannot be bought of the druggist the Athlophoros Co., 112 Wall St., New York, will send either (carriage paid) on receipt of regular price, which is \$1.00 per bottle for Athlophoros and 50c. for Pills.

For liver and kidney diseases, dyspepsia, indigestion, weakness, nervous debility, diseases of women, constipation, headache, impure blood, etc., Athlophoros Pills are recommended.

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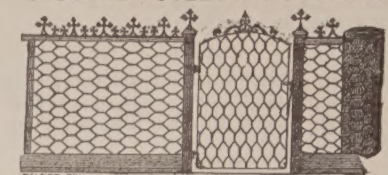
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to consider in good faith. The lecture was of a most interesting nature throughout and has been highly spoken of by all who were fortunate enough to enjoy hearing it."

Illinois.

Oregon.—Rev. S. Elliker has accepted a call from the Reformed congregation in Oregon, Ogle county, Ill. His address is the same.

Indiana.

Magley.—Rev. E. Delorme, of Port Hope, Mich., has removed to Magley, Adams county, Ind.

Personal.

The Rev. C. T. Martin in Franklin, Wis., celebrated recently the 25th anniversary of his pastorate, and was made the recipient of several presents.

Miscellaneous.

Traveling Missionary.—The Missionary Board of the Synod of the Northwest and of the Central Synod (German) have extended a call to Rev. W. F. Morstmeier of Terre Haute, Indiana, to become their traveling missionary, which call he has accepted.

Clerical Register.

The P. O. address of Rev. John M. Kessler is changed from Greenville, O., to *Mulberry, Ind.*

The P. O. address of Rev. S. F. Laury is changed from Wyoming, Del., to *Hellertown, Pa.*

Philadelphia Markets.

Wholesale Prices.

Monday, March 14, 1887.

BREADSTUFFS.—Flour, Super, \$2.50@2.75; winter, extra, \$2.75@3.25; Pennsylvania, family, \$3.65@3.80; Pennsylvania, roller process, \$4.45; Western winter clears, \$4.45@4.50; do, straight, \$4.25@4.50; do, patent, \$4.65@4.95; Rye Flour, \$3 per bar.

WHEAT.—Sales 1200 bushels No. 2 Delaware red, at 93c; No. 1 Pennsylvania red, 94c; with No. 2 red quoted at 90c.

CORN.—No. 3 mixed, 46c; No. 2, 47c; No. 2 high mixed, 47½c.

OATS.—Sales of 1 car rejected white at 33½c; No. 3 stained white quoted at 34c; bright do, 34½@35c.

RYE.—No. 2 Pennsylvania, 53½c.

PROVISIONS.—We quote Mess Pork at \$17@18; family Pork, heavy, at \$18@20 as to weight; shoulders in salt, 7c; do, smoked, 7½@8c; breakfast bacon, 9½@10c. Loose butchers' Lard, 7c; prime steam do, \$7.75; city refined do, \$7.85; Beef Hams, \$22@23; smoked beef, 15@16c; sweet pickled hams, 11@12c; as to averages; city family beef, \$10.50 per bar. City Tallow in hogsheads, 4c.

POULTRY.—We quote live fowls 10½@11c; winter chickens, 12@13c; live Turkeys, 9½@10c; Live Ducks, 10@12c; Live Geese, 9@11c; as to quality.

BUTTER.—We quote creamery, extra new, 32@33c; creamery, good to choice fresh, 27@30c; Western, ladle-worked, fancy fresh, 25c; do, fair to choice, 20@23c; and held lots, 15@18c.

EGGS.—A few sales of near-by fresh at 16½c; but later sales were at 17c, which was the general market rate at the close.

CHEESE.—We quote New York full-cream fancy at 13½@14c; do, good to prime, 13@13½c; Ohio flats, fancy 13@13½c; Pennsylvania, part skims, 9@9½c, and full skims, 10@10½c, as to quality.

REFINED SUGARS.—Powdered, 5 13-16@6c; granulated, 5½@5 13-16c; Crown A, 5½c; crystal A, 5 13-16c; and confectioner's A, 5 7-16c.

COTTON for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at \$14; ordinary to prime, \$10@13; Rye Straw, \$13.50 for straight without weed.

SEEDS.—Clover at 7@7½c per lb, for good to choice. Timothy at \$2.50 per bushel. Flax \$1.18@1.19 per bushel.

FEED.—Winter Bran, \$18@18.75 for ordinary to choice; and new sales at \$18.12½.

PETROLEUM.—6½c for 70 Abel test in barrels, and 8½c for 110 test in pails.

WANAMAKER'S

PHILADELPHIA, March 14, 1887.

A letter is about as good as a visit to get our stuffs.

Paris is outdoing Paris in Dress Stuffs. The new ones come crowding in. Novelties that are more novel than ever. The counters are too small, the shelving too little; there's an overflow and underflow of this woven winsomeness. Wherever a Novelty, a new loveliness. Tangles of fluffiness, puffiness, knots, loops, and bunched color.

There has been much trash in Summer Silks. Hurt their sale. Slimsy, sleazy, thread-slipping stuff. Once known, you didn't want it. Best makers now trying to get back lost ground. They're on trial; you're judge and jury.

We think these Louisines 'll please you. Good work in the thread, good in the weave, good in the color. Rich, not gaudy. They're test pieces; only one of a kind. 50 patterns, 65 and 70 cents. Be quick if you write for samples.

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All-Silk Colored Rhadamés; the new shades and dozens of others; 20 inch, \$1.00. Such a satiny face can't be put on poor stuff. Notice how heavy this is, how closely woven. Not a thread of cotton in it; you might guess it by the lustre. There's body as well as beauty there; the seams 'll hold till the sewing gives, \$1.00.

can even be washed and ironed. Of course there's nothing that in richness can take the place of a Courtauld crape, but more and more find often use for the nun's veiling. Sea air that takes the crinkle out of crape doesn't affect the veiling. 42 to 46 inches, 72 cents to \$4.00. The 75 cent and \$1.00 grades all wool; those above silk and wool.

There are as sad cheats in books as in anything. Book News don't say whether they're cheats or not, but it holds the lights so close to them that you can see for yourself. It's worth something to have such a guide. March number has portrait of Louise May Alcott. 5 cents; 50 cents a year.

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